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Illinois Society

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Church History

CONGREGATIONAL.

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VOL. 1.

1895.

ILLINOIS SOCIETY

—OF—

CHURCH HISTORY

CONGREGATIONAL.

Historical Statement and Papers.

PUBLISHED BY THE SOCIETY.

CHICAGO:
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1895.

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INTRODUCTION.

HISTORICAL STATEMENT.

As introduction to this first volume of the published papers of the "Illinois Society of Church History" a brief historical statement seems desirable, giving some account of the origin of the Society and its work during its short existence of four years.

February 20, 1891, the following circular was addressed to several individuals inviting them to a conference with reference to the formation of an Illinois Congregational Church History Society:

The Church History of Illinois, especially that of Congregationalism, has reached a point in its development where it seems very desirable that steps should be taken to collect as far as possible and preserve in permanent form the story of the origin and growth of the Churches in this State. For this purpose it is proposed to form a Society whose duty it shall be to gather material, preserve records, and save from oblivion the history of Christianity in Illinois. There are Fathers still among us who could reduce their valuable recollections to writing. There is much information, now obtainable, which will soon disappear forever. There are pamphlets, anniversary addresses, memorial sermons, and similar printed statements, which should be collected and put in safe-keeping or they will be largely lost to posterity. The Society here proposed would seek to save all this material for the future Church Historian of our country.

In view of these things you are invited (1) to attend, if possible, a meeting to be held in the Grand Pacific Hotel, in the room occupied by the Congregational ministers, on Monday, March 2d, at 9:30 a. m., to consider the advisability of forming such a Society and, if desirable, to adopt a constitution and elect officers; (2) if you cannot attend, to please state if you will become a member of the Society, if organized, and co-operate with it.

The expense will be nominal, and the work such as any member can voluntarily do. I am,

Very Truly Yours,

H. M. SCOTT.

In accordance with the above invitation of Prof. H. M. Scott, the following persons met at the Grand Pacific Hotel, March 9, 1891: Rev. G. S. F. Savage, D.D., Rev. James Tompkins, D.D., Rev. Joseph E. Roy, D.D., Rev. E. F. Williams, D.D., Rev. Moses Smith, Rev. R. R. Lloyd, Rev. H. S. Harrison, Rev. W. A. Nichols, Rev. W. A. Bartlett, Rev. F. D. Rood, Rev. M. W. Montgomery.

Dr. Savage was elected Chairman and Prof. Scott, Secretary. Prof. Scott stated the object of the meeting, and spoke of the desirability of organizing such a Society as that proposed for the preservation of historical materials, and the development of a taste and ability among its members for such studies.

The Secretary announced that the following persons, unable to be present, had expressed the desire to become members of the Society: E. W. Blatchford, Esq., Prof. S. I. Curtiss, D.D., Pres. F. W. Fisk, D.D., Rev. F. W. Gunsaulus, D.D., Rev. Q. L. Dowd, Rev. W. F. Day, Rev. Simeon Gilbert, D.D., Rev. T. P. Prudden, D.D., Rev. N. H. Whittlesey, D.D., and R. E. Jenkins, Esq.

The question was raised by Dr. Tompkins whether the historical work here in view could not be better done by some officer of the Illinois State Association, but, after discussion, it was voted unanimously to proceed to the organization of such a society as was suggested in the call to this meeting.

The constitution appended to this report was then discussed section by section, amended and adopted.

In accordance therewith the following persons were unanimously elected officers of the Society for the year 1891-'92:

President, REV. G. S. F. SAVAGE, D.D.

Vice-President, REV. Q. L. DOWD.

Secretary and Treasurer, PROF. H. M. SCOTT, D.D.

Librarian, PROF. SAMUEL IVES CURTISS, D.D.

Members of Board of Directors:

E. W. BLATCHFORD, ESQ.

REV. JOSEPH E. ROY, D.D.

REV. W. A. NICHOLS.

It was suggested that all Congregational ministers in Illinois be requested, through the State Association and otherwise, to co-operate with this Society in the collection of materials bearing upon the Church History of Illinois. Such materials, either printed or in manuscript, can be sent direct to the Librarian, 45 Warren Avenue, Chicago, or to the Secretary, 81 Ashland Boulevard, Chicago.

On motion the Society adjourned to meet at the call of the Board of Directors.

At this first meeting for organization the following Constitution was adopted:

CONSTITUTION OF THE ILLINOIS SOCIETY OF CHURCH HISTORY.

I. This Society shall be called THE ILLINOIS SOCIETY OF CHURCH HISTORY.

II. Its objects shall be to promote the study of the history of the Congregational Churches in Illinois and neighboring States, and to collect and preserve historical materials.

III. The officers shall be a President, Vice-President, Secretary, who shall also be Treasurer, and a Librarian.

These officers and three other members shall constitute a Board of Directors, of whom four shall be a quorum.

IV. The duties of the persons just named shall be those customary for such officers.

In the absence of both President and Vice-President, the Society may choose a temporary president from the members present.

The Secretary shall notify the members at least two weeks before each meeting, keep the minutes, and conduct the correspondence of the Society under the direction of the Board.

As Treasurer, he shall collect regularly all dues, and invest or disburse the funds of the Society under the direction of the Board.

The Board shall be charged with the general interests of the Society, including the nomination of members, the calling of meetings, the preparation of their programmes, the selection of papers for publication, and the auditing of the Treasurer's accounts.

V. The Board and other officers shall be elected at the annual meeting.

VI. Any citizen of Illinois, approved by the Board, may become a member upon the payment of an initiation fee of \$2.00, and continue a member by paying after the first year an annual fee of \$1.00. On payment of \$20.00 at any one time any member may become a life member exempt from fees.

Persons not residing in Illinois may be elected honorary members.

VII. The Society shall meet annually at the call of the Board of Directors. Special meetings may be called at the discretion of the directors. Seven members shall constitute a quorum.

VIII. One copy of each of the publications of the Society, issued after their election, shall be sent to all members, not in arrears, and to all libraries subscribing \$2.00 annually.

IX. The Library of this Society shall be kept in the Library of Chicago Theological Seminary.

X. This Constitution may be amended by a two-thirds vote of the members present at any annual meeting, if the directors approve, or if notice of such amendment has been given at the preceding annual meeting.

The charter members, including those who accepted membership shortly after the meeting for organization, were as follows:

- Barnes, Rev. C. M., Publisher, Chicago.
 Bartlett, Rev. W. A., Ridgeland, Ill.
 Blatchford, E. W., Esq., Director Newberry Library, Chicago.
 Curtiss, Rev. S. L., D.D., Professor of Old Testament Literature in Chicago Theological Seminary.
 Dale, John T., Lawyer, Chicago.
 Dana, Rev. S. H., D.D., Quincy, Ill.
 Day, Rev. W. F., Ottawa, Ill.
 Dowd, Rev. Q. L., Winnetka, Ill.
 Eaton, Rev. E. D., D.D., LL.D., President of Beloit College, Beloit, Wis.
 Fisk, Rev. F. W., D.D., LL.D., President of Chicago Theological Seminary, Chicago.
 Gilbert, Rev. S., D.D., Editor of *The Advance*, Chicago.
 Gunsaulus, Rev. F. W., D.D., Pastor Plymouth Church, Chicago.
 Harrison, Rev. H. S., Manager of *The Advance*, Chicago.
 Howard, Gen. C. H., Editor of *The Farm, Field and Stockman*, Chicago.
 Jenkins, R. E., Esq., Lawyer, Chicago.
 Lloyd, Rev. R. R., Geneva, Ill.
 Montgomery, Rev. M. C., Superintendent of Home Mission Work among Scandinavians, Chicago.
 Nichols, Rev. W. A., Lake Forest, Ill.
 Norton, Rev. S. A., Princeton, Ill.
 Pearson, J. H., Esq., Chicago.
 Peet, Rev. S. D., Editor of *The American Antiquarian*, Mendon, Ill.
 Porter, Rev. Jeremiah, D.D., Beloit, Wis.
 Prudden, Rev. T. P., D.D., Pastor Leavitt Street Church, Chicago.
 Rood, Rev. F. H., Editor of *Congregational News*, Chicago.
 Roy, Rev. J. E., D.D., Secretary of American Missionary Association, Chicago.
 Savage, Rev. G. S. F., D.D., Secretary, Chicago Theological Seminary, Chicago.
 Scott, Rev. H. M., D.D., Professor of Ecclesiastical History, Chicago Theological Seminary.
 Smith, Rev. E. G., Secretary of the American Bible Society, Princeton, Ill.
 Smith, Rev. Moses, Glencoe, Ill.
 Tompkins, Rev. James, D.D., Secretary of Illinois Home Missionary Society, Chicago.
 Whittlesey, Rev. N. H., D.D., Evanston, Ill.
 Willard, Samuel, Esq., LL.D., Professor of History, Chicago High School, Chicago.
 Williams, Rev. E. F., D.D., Pastor South Church, Western Editor of *The Congregationalist*, Chicago.

The following members were added later:

- Blanchard, Rev. C. A., D.D., President of Wheaton College, Wheaton, Ill.
 Hammond, Rev. H. L., Evanston, Ill.
 Hubbard, H. W., Esq., Treasurer, American Missionary Association, New York.
 Moreland, Rev. Mary L., Wyanet, Ill.
 Pope, Thos., Esq., Quincy, Ill.
 Tupper, Rev. H. M., Concord, Ill.
 Willard, Rev. Henry, Chicago.
 Williams, Rev. J. M., D.D., Chicago.
 Wright, W. W., Esq., Toulon, Ill.

At the first annual meeting of the Society, held at the Grand Pacific Hotel, Chicago, June 27, 1892, the following report of the Secretary and Treasurer was read:

REPORT OF SECRETARY AND TREASURER.

The first year's work of the Illinois Society of Church History shows not a little accomplished in the collection of materials for the future historian, in awakening interest in the story of early Congregationalism in Illinois, and in calling attention to the far-reaching influence which our churches have exerted in behalf of Christian liberty, of education, of temperance, of the rights of the negro, and in every form of mission work in cities, among our foreign populations throughout the country, and in other lands. Our membership of about thirty includes prominent clergymen, educators, editors, and friends of learning in Illinois, Wisconsin and New York, and we have the assurance from the interest expressed already in our work that our numbers and efficiency will increase. The report of the Librarian shows that a good beginning has been made in the collection of the sources of our State Church History. Nearly all the manuals received contain historic sketches of the churches to which they belong, in which valuable information is found on the relations of Presbyterianism and Congregationalism in Illinois fifty years ago, on the anti-slavery struggle, and on the battle which Congregationalism had to fight for free Church principles, for orthodox faith, and for proper recognition in the great Brotherhood of Churches. Besides these briefer sketches the fuller histories, especially those of the Semi-Centennial Celebration of Churches, add much important knowledge. It has not been easy always to secure a printed copy of these histories, so we have been reminded more than once that this Society did not begin a day too soon the work of collecting such materials.

Our President, Dr. Savage, has called the attention of our ministers, through the State Association, to the importance of co-operating with us in securing all possible historical documents bearing upon the Church History of our State. We would urge anew upon all the brethren the importance of such co-operation, and the importance of taking action in many cases at once, for there are churches in which the history is largely stored up in the memories of a few old men and women, whose knowledge should be reduced to writing or it will be lost.

Glancing at the work still to be accomplished, I would venture to recommend certain particular branches of our Church History, in the wider sense, which our members might well prosecute.

(1.) We might inquire into the origin of Congregationalism in Illinois, how closely connected it was with New England, and how far its followers came from other States.

(2.) The work of Congregationalists for colleges in Illinois, at Jacksonville, Galesburg, and elsewhere, should be written up.

(3.) The story of Congregationalism and Presbyterianism in this State until they went their separate ways might be treated in a paper.

(4.) Congregationalism and the Anti-Slavery Movement in Illinois would form a stirring subject.

(5.) The history of our Benevolent Societies in this State—some of which started here, as the New West Commission, the Western Education Society, and the Chicago City Missionary Society, the first of its kind in the country—should be written before long.

(6.) Chicago Theological Seminary must soon have a fuller, more complete history prepared.

(7.) Such churches as the First Congregational Church, Chicago, with its anti-slavery origin, its relation to the War, to the Sanitary Commission, to the Great Fire, and its later new departure in the line of Branch Churches—all this should be fully recorded for the generations that are to come.

(8.) It might be well to have a paper on the Congregational Literature of Illinois as it has appeared in books, pamphlets, periodicals, or religious papers.

(9.) We should also gather some information on the history of other Churches in this State, and suggest to them the formation of societies like our own for the collection of historic material.

(10.) Anti-Christian movements might also be described. Dr. Teed, and Schweinfurth, and Mrs. Beckman, and other false Christs might be made the subject of a paper now, for it is difficult after these imposters disappear to get definite information about them.

(11.) The story of Mormonism in Illinois should be briefly written.

(12.) It might be desirable to inquire into the spread of Spiritualism, Christian Science, and similar delusions in this city and State.

As soon as our Society gets in good working order it should co-operate with other Historical Societies for mutual helpfulness. The Chicago Historical Society, the Ohio Society of Church History, and the Nebraska Society of Church History, these two last being in the interests of Congregational Churches—and perhaps the National Society for Church History, would very likely co-operate with us. If we are able to publish material of value to the Church Historian at least by interchange of printed documents we can be mutually helpful.

H. M. SCOTT, *Secretary.*

TREASURER'S REPORT FOR 1891-'92.

Received in dues.....	\$44.00
Expended for printing.....	16.75

Balance on hand.....	\$27.25
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H. M. SCOTT, *Treasurer.*

At the second annual meeting the following reports were read:

REPORT OF SECRETARY.

The second annual meeting of the Illinois Society of Church History was postponed from the summer of 1893 to that of 1894, owing to the great Congress of World's Fair Auxiliaries, which filled the season with meetings of great interest and profit.

During the past two years not much aggressive work has been done, but we have kept up our historic continuity. The Columbian Exposition robbed us of a meeting, but it gave us, indirectly, the Congregational Exhibit there made, which is now placed in the Library of our Seminary, adjoining the alcove, in which our literature is being collected.

The death of the Rev. H. L. Hammond, Vice-President of this Society, a man devoted heart and soul to the principles and polity of our free evangelical churches, removes one of the pioneers of Congregationalism in the West, and is a great loss to our Society.

The removal of such men makes it doubly important that the knowledge carried in memory by the Fathers among us should be reduced to writing for the instruction of the Churches, and that such reminiscences or other historical information should be collected in a place of safety.

The question of the publication of MS. material in our possession, especially of the papers read before the Society, should be considered. How the funds needful for such publication can be assured is the chief inquiry in the matter. What is done in Ohio ought to be possible in Illinois. It will be seen from the Librarian's report that our historical material is steadily growing, but it is felt that every member must become a solicitor and collector of the records of our churches if we are speedily to obtain all the information within reach for the use of the future historian.

Enough has been done to show that a wide and interesting field lies open, comparatively untilled, for the labors of all who are interested in the growth of our free, apostolic churches in the West.

H. M. SCOTT, *Secretary.*

TREASURER'S REPORT FOR 1893-'94.

Balance on hand at last meeting.....	\$44.00
Received in dues.....	20.00
Total.....	<u>\$64.00</u>
Expended for printing and postage.....	32.10
Balance on hand.....	<u>\$31.90</u>
H. M. SCOTT, <i>Treasurer.</i>	

At the third annual meeting, held July 9th, 1894, papers were read by Rev. G. S. F. Savage, D. D., on the "Origin of Chicago Theological Seminary," and by Dr. Roy, on the "History of Congregationalism in Illinois." President Fisk and Dr. Savage were appointed a Committee to collect further material on the early years of the Seminary.—President Fisk to prepare a paper on the Wisconsin Endowment of a Chair in the Seminary. Dr. Tompkins was requested to prepare an account of the Churches which became extinct in this State; Dr. M. Smith, Dr. Tompkins and Dr. Roy were appointed a Committee to collect historical items of interest from our Churches.

The following were elected officers for the coming year:

REV. G. S. F. SAVAGE, D. D., President.

REV. MOSES SMITH, D. D., Vice-President.

PROF. H. M. SCOTT, D. D., Secretary and Treasurer.

PROF. S. IVES CURTISS, D. D., Librarian.

E. W. BLATCHFORD, ESQ.,

REV. JOSEPH E. ROY, D. D.,

REV. W. A. NICHOLS,

} Trustees.

A CHAPTER OF THE EARLY HISTORY OF THE CHICAGO THEOLOGICAL SEMINARY.

BY REV. G. S. F. SAVAGE, D. D.

This paper was prepared at the request of the Executive Committee of the Seminary.

It was thought by them desirable that a fuller and more detailed statement should be given of the initial steps taken in founding the Seminary, than that given in the Quarter Century Historical Sketch, published in 1879.

They especially desired that, as far as possible, *dates* should be given of the times of holding the several meetings preliminary to the permanent organization of the Institution; the *names* of those present and participating in the action taken; and the specific plans proposed and adopted.

This would answer the question so often raised, as to whom belongs the honor of originating the idea of establishing a Theological Seminary, which should be located in Chicago, and should embrace, in its constituency, the Congregational Churches in *all* the States and Territories of the Northwest, and be especially under their control.

It would also furnish desirable and reliable data for the future historian of the Seminary.

As preliminary to this historical statement it should be noted that the idea of some provision being made for theological training in the West, was not a new one at the time of founding this Seminary. For several years there had been a wide-spread and deepening conviction that the churches of the West should do something to raise up and educate upon their own field, their own ministers, and not remain longer in entire colonial dependence upon Eastern Institutions for the supply and education of their Pastors.

The first plan adopted to meet this demand was the establishment of Theological Departments in several of our Western Colleges.

Illinois College received for this purpose the Blackburn Fund, which was afterwards taken away from them, or diverted to another Institution.

In Knox College a fund was set apart for this purpose but nothing came of it.

Beloit College, in 1852, elected a Theological Professor, but as he finally declined the appointment, the plan for a Theological Department was abandoned.

In 1853, an effort was made by the Congregationalists to unite with the New-School Presbyterians of the Northwest in establishing a Union Seminary, which should meet the needs of both denominations. But the proposition was rejected.

The same year, 1853, Rev. L. S. Hobart made a proposition to the Michigan State Association for a unique plan of theological training which, like the Medical Schools, should combine theory and practice,—a Lecture and Reading Term. He closed his Paper by asking the question: "Ought not the establishment of such an Institution to be attempted in Michigan?"

His idea did not contemplate a Theological Seminary, centrally located, which should embrace the Congregational Churches of all the Northwestern States in its constituency and support. But it was rather of a Theological Department attached to the Michigan University, conducted upon a plan of instruction similar to that of the Medical School of the University.

The Michigan plan of Mr. Hobart was referred by the Michigan Association to Messrs. H. D. Kitchell, A. S. Kedzie and D. Mussey, and by them reported back for favorable consideration. After discussion it was again referred to a Committee consisting of Messrs. L. S. Hobart, E. N. Bartlett and J. Patchin, to report to the Association at their next annual meeting in May, 1854.

In the meantime, an independent movement was inaugurated by Rev. Stephen Peet, in consultation with others. It contemplated a central location, and a broader platform, which should make it the peer of Eastern Seminaries,—and thus secure the united support of all the Congregational Churches of the Interior and Northwestern States, and be under their control.

In the early part of March, 1854, Mr. Peet, then a Pastor at Batavia, Ill., visited Rev. G. S. F. Savage, at St. Charles, Ill., to confer with him upon the matter, as previously they had been associated together as Trustees in Beloit College, in the effort to establish a Theological Department in that Institution.

At the close of the day's conference, letters were written and sent to seven brethren in Illinois and Wisconsin, inviting them to meet us, two weeks later, in Chicago, at the office of the Congregational Herald, to consider the project of establishing such a Seminary.

At this meeting there were present Rev. J. J. Miter, of Wisconsin, Rev. Stephen Peet, Rev. J. C. Holbrook, Rev. N. H. Eggleston, Rev. G. S. F. Savage, Rev. G. W. Perkins, and Deacon Philo Carpenter. Philo Carpenter, Esq., was Chairman, and Rev. G. S. F. Savage, Secretary of the meeting.

After a full discussion, it was unanimously agreed that the project was important and feasible, and should be entered upon at an

early day. But in order to secure a larger representation the meeting was adjourned for a few weeks.

This adjourned meeting was held the last of April, 1854, in the Congregational Herald office, and there were present brethren from Illinois, Wisconsin and Iowa. At this meeting report was made of the movement in Michigan.

The decision reached in the second meeting was one heartily in favor of taking immediate steps for the founding of a Seminary in Chicago, or its immediate vicinity, and a Committee was appointed in conference with others to call a general meeting of those interested in the project.

The next month, May 31st, 1854, at the annual meeting of the General Association of Michigan, Rev. Mr. Hobart, Chairman of the Committee appointed the year before, reported a plan establishing a Theological Seminary upon a broader basis than was at first proposed by him,—but not embracing its location at Chicago.

The report was approved and the Secretary of the Association was authorized to confer, with other ecclesiastical bodies in the Northwest, to secure their cooperation. Rev. H. L. Hammond, delegate to the Iowa Association, which met a week later, June 7th, 1854, was instructed to communicate their action to that body, which was done and a general approval of the enterprise secured.

As a result of these private conferences and the action of these State Associations, a meeting of brethren representing most of the Northwestern States, was convened in Chicago, June 12th, 1854. Rev. Asa Turner, Jr., of Iowa, was chosen Chairman, and Rev. G. S. F. Savage, of Illinois, Secretary. After prayerful deliberation, and full discussion, the following resolutions were adopted:

1. That in view of the rapid growth of the West,—the increased demand for Ministers,—the action of several ecclesiastical bodies in our connection, and the desires expressed, and the plans partly matured by individuals, the time has fully come, in the Providence of God, to take measures for the establishment of a Congregational Theological Seminary in the Northwest.

2. That it is desirable that the plan of said Seminary should be such as to combine as far as possible the advantages of the existing system of theological education in our Seminaries with the mode formerly practiced of private study with Pastors.

3. That S. Peet, E. Johnson, G. S. F. Savage, F. Bascom, J. C. Holbrook, N. H. Eggleston, W. A. Nichols, N. C. Clark, C. G. Hammond, Philo Carpenter and T. D. Robertson, of Illinois; L. Smith Hobart, and S. M. Holmes, of Michigan; J. J. Miter and H. Foote, of Wisconsin; M. A. Jewett, of Indiana; A. Turner, Jr., W. Salter and L. H. Langworthy, of Iowa; T. M. Post, of Missouri, and R. Hall, of Minnesota, be a Committee to mature a plan for said

Seminary, to make inquiries, and procure propositions, in reference to a site at some point central and accessible, and make such other preliminary arrangements as may be deemed necessary, and submit the same to a General Convention of the Congregationalists of the Northwest to be called by said Committee in Chicago, at such time as they deem proper.

4. That seven of the Committee be a quorum to transact business.

Said Committee convened in Chicago, on Thursday evening, July 13th, 1854, and organized by the appointment of Rev. Stephen Peet as Chairman, and Rev. W. A. Nichols as Secretary. After due deliberation, the date for holding the General Convention was fixed for September 19th, 1854. Accordingly the Chairman and Secretary published in the Congregational Herald, of August 11th, 1854, the following call:

"The Committee appointed at the meeting held in Chicago, June 19th, 1854, with reference to the establishment of a Theological Seminary in the Northwest, hereby give notice that a Convention will be held at the Plymouth Church in Chicago, on Tuesday, the 19th day of September next, at half-past seven o'clock P. M., to hear their report and to take such further action with reference to the matter as shall be deemed expedient. Congregational Ministers and Congregational Churches are invited to attend."

The date of the meeting was afterwards changed to Sept. 26th.

Agreeably to this call a Convention of 54 Ministers and 20 delegates from the Churches, representing Indiana, Michigan, Illinois, Missouri, Iowa and Wisconsin, assembled in Plymouth Church, Chicago, Tuesday evening, Sept. 26th, 1854, and was organized by the appointment of C. G. Hammond, President, Asa Turner, Jr., Vice-President, and G. S. F. Savage and Wm. Salter, Secretaries.

The following was the roll of its members: *Ministers* from Illinois, S. Peet, N. H. Eggleston, J. C. Holbrook, W. A. Nichols, J. M. Williams, D. B. Nichols, G. W. Perkins, E. F. Dickenson, M. K. Whittlesey, F. Bascom, L. H. Parker, H. Brown, R. M. Pearson, D. Chapman, D. R. Miller, N. C. Clark, W. E. Holyoke, A. Lyman, J. Grant, J. J. Hill, W. D. Webb, D. Gore, G. G. Sill, G. B. Hubbard, G. S. F. Savage, J. H. Payne, W. Holmes, J. M. Sturtevant, L. E. Sikes, and W. E. Vail.

Michigan, H. D. Kitchell, A. S. Kedzie, L. H. Hobart, H. L. Hammond and J. A. Hawley.

Indiana, M. A. Jewett and D. M. Bardwell.

Wisconsin, Hiram Foote, J. J. Miter, L. Clapp and C. W. Camp.
Missouri, T. M. Post.

Iowa, A. Turner, Jr., J. Guernsey, W. A. Keith, O. Emerson, E. Adams, E. Mead, A. B. Robbins, W. Salter and E. B. Turner.

Delegates from the Churches: Joseph Johnson, J. Darling, N. S. Cushing, L. Broad, A. B. Van-Doren, C. G. Hammond, R. J. Jeneson, W. Wilcox, J. G. Nind, J. Preston, T. Pierce, J. Hagar, E. G. Howe, S. S. Barnard, E. W. Shaw, H. S. Hurd, H. Hobart, L. Field, J. W. Vail and L. H. Langworthy.

So deep and general was the conviction that the enterprise would receive the sanction of the Churches and be carried through, that more than three months before the meeting of this Convention, Rev. Stephen Peet was engaged as a Financial Agent, at an annual salary of \$1,200 and traveling expenses,—a few friends pledging its payment. His report to the Convention embraced:

First. A statement of the origin and history of the enterprise thus far,—giving the fact that the subject of theological education was not new in the Northwest. From an early period it had been a subject of thought among those who have been called to lay the foundations of Educational Institutions. It has mingled itself in all discussions and measures relating to the establishment of colleges, and one of the great ultimate ends has been to raise up Ministers. Most of the Colleges have contemplated Theological Departments, and several have had funds given them for the purpose of endowing them. It is now understood that all the Colleges with which we are connected, with possibly one exception, are ready to relinquish the design of Theological Departments and leave theological education to be provided for in a single central Institution, or if need be in two. The report then recited the facts connected with the New School Presbyterian movement, to found an exclusively denominational Seminary at Galena, from which Congregationalist are left out and shut out expressly. Being thus left out and shut out in their plans, we are compelled to adopt measures to take care of ourselves, and of the interests committed to our charge. The report briefly recapitulated the steps which led to the Convention of July 12th, and their adoption of the resolution: "That the time has come when measures ought to be taken for the establishment of a Congregational Theological Seminary for the Northwest."

Second. The Location. The report recited the facts that from the first movement the Seminary was designed to be located in Chicago, and to be called the Chicago Theological Seminary.

Third. The Site and Buildings. Efforts had been made to secure a proper location in the city, with the result of negotiating for the purchase of Rush Medical College building on the North Side, at a cost of \$12,000.

Fourth. The Plan of the Seminary. The course of study in this Seminary is intended to be as extensive and thorough as at any other Theological Institution in the country, but to be prosecuted

under different arrangements. It is proposed to divide the year into two Terms, or Departments, to be denominated the "Study or Lecture Term, and the Reading Term." The former is to be spent at the Seminary, the latter with some Minister or Pastor.

I. *The Study and Lecture Term.* This to commence at the opening of the Seminary in September of each year, and continue into April, about seven months, or 28 or 30 weeks, with a short recess or vacation of two weeks, including the holidays. This term to be employed in rigid study and attending the lectures and instruction of the Professors—and not to be interrupted except for very special reasons.

II. *The Reading Term.* This to occupy the entire summer season, commencing perhaps in May, and continuing 12 or 13 weeks. During this Term the students to be required to pursue a *prescribed* course of reading or study with a Pastor or Minister who is engaged in preaching; and at the close of the Term to present a certificate of approbation from said Minister, and sustain an examination on the course prescribed for the term. It is also designated that during this term, as well as in the vacations, the students engage in religious efforts among the people where they reside, and opportunity offers, such as holding meetings, teaching, or conducting Sabbath Schools, distributing tracts, and such other labors as may be desired and approved by the Minister and the brethren of the Church.

III. *The Department of Instruction.* It is proposed there be at least three professors appointed who shall be permanently connected with the Seminary and have charge of its government and instruction. These would, of course, have charge of the most important subjects, such as Didactic Theology, Ecclesiastical History, Biblical Literature and Exegesis to be arranged and designated at the proper time.

In addition to these three resident Professors, it is proposed that several Lecturers, or Professors extraordinary, be appointed from among pastors and others who may be qualified, who shall deliver courses of lectures and give instructions in the departments to which they are elected. These courses may occupy several consecutive weeks, say from three to six, or consist of one or more lectures each week for a length of time as shall seem to be expedient.

IV. *A Special Course.* A course of study shall also be prescribed by the Faculty and Board of Directors adapted to a class of men who are too far advanced in life, or who for other reasons, are not able to pursue a full literary or college course, and who have talent and qualifications adapted to usefulness in the ministry, and ought to be brought forward into the work. This course is not to be short, so far as the Seminary is concerned, but to embrace three

years of thorough and systematic study. It is believed that in the most important studies this class of persons can advantageously pursue the same course and attend the same lectures and instruction as others, and that what of literary studies they need to pursue can be separately provided for without difficulty. This plan in its essential features was adopted by the Convention.

V. *The Charter.* This is to be in the usual form on the plan of a close corporation, with a Board of Visitors elected annually by the churches in the several States interested, who shall have authority to investigate all the affairs of the Institution, and in case of necessity to call a Council who shall have power to remove any officer and rectify any existing evils.

VI. *Funds.* It is proposed to raise as soon as practicable \$100,000, principally in the West, though it is expected that individuals elsewhere will make endowments; efforts thus far have chiefly been confined to Chicago, and they have been encouragingly successful. \$25,000 have already been pledged and it is expected to increase this amount to \$40,000 or more in the city.

This report of Mr. Peet was referred to a Business Committee, consisting of Messrs. Kedzie, Bascom, Bardwell, Mitchell, Peet, Robbins and Hobart.

This Committee made a report, which after a full discussion, was referred back to the same Committee who reported as a substitute, the following resolutions:

I. That, in the opinion of this Convention, the Convention which assembled in this city on the 12th and 13th of June last, acted wisely in deciding that a Theological Seminary, to be located in Chicago or vicinity, is demanded by the Providence of God to meet the wants of the Congregational churches of the Northwest; also that that Convention did wisely in taking measures for the establishment of said Seminary.

II. That this Convention approve and adopt the plan in its characteristic features for conducting said Seminary, reported by the Committee appointed by the previous Convention.

III. That this Convention approve of the steps taken by a Committee of the former Convention to secure the grounds and buildings of Rush Medical College in this city for the temporary use of said Seminary.

IV. That at this point in the history of the enterprise we take up the work of establishing such a Seminary and adopt those measures needful for its completion.

The first, second and fourth resolutions, after full discussion, were adopted unanimously, and the third was referred to the Board of Directors to be chosen.

The subject of the Charter and mode of constituting the Board of Trustees of the institution was next taken up and made the order of the day for Wednesday evening, Sept. 27.

A motion was made to amend the plan for the control of the Seminary proposed by the Committee, by providing that this Convention now appoint nineteen persons apportioned among the Northwestern States to become the Incorporated Trustees, and to hold office until others shall be appointed, as shall be provided hereafter, and that for the perpetuation of the Board of Trustees the question shall be submitted to a Convention of each State named whether they will continue to be represented by the persons named, and if not, to adopt some mode of annually electing their representatives, or in case of deciding to continue, the representatives named to devise and adopt some plan for filling vacancies as they may occur.

The question of a close corporation and that of Trustees chosen directly by the churches was fully discussed, and the following substitute for the plan of the Committee and the motion under consideration was offered and adopted, Mem. Con. viz.:

That the Board of Trustees now to be appointed shall divide themselves into two equal classes. One-half to serve for six years and the other half for three years. In the year 1857, and every third year subsequently, it shall be the duty of the Board to call a convention of ministers and delegates from the Congregational churches in the States of Indiana, Michigan, Illinois, Wisconsin, Iowa and Missouri, and the Territory of Minnesota and such other States and Territories as are or may be organized in the Northwest, who shall elect Trustees in the place of those whose term of office shall expire. It was also voted that twenty-four be the number of Trustees appointed for the present, as follows: From Illinois 9; Michigan 5; Wisconsin 4; Iowa 3; Indiana 1; Missouri 1; Minnesota 1. The names of the twenty-four elected, appear in the Charter of the Seminary.

The following resolutions were also adopted as significant of the views of the Convention:

Resolved, That the Trustees are hereby instructed to entertain any proposition which may be made to them by other christian bodies for co-operation with us in the work of training men for the ministry, provided that no such propositions shall be entertained as shall require any essential modification of the plan of instruction already adopted for the Seminary, or which shall interpose any hinderance to going speedily into operation.

Resolved, That we approve of the plan of a modified course of theological instruction as set forth in the report of the Committee of a former convention, and also of a special course proposed for a

class of men who have not had the advantage of a full collegiate course; and we commend the subject to the careful and wise consideration of the Board of Trustees, and of Instruction, to mature, and if need be to change and improve the plans, retaining their main features and principles.

Resolved, That the Board of Trustees be authorized and instructed to prepare a charter embracing the main features of the one presented to and approved by this body, and obtain an act of incorporation from the Legislature of Illinois embracing their own names as corporators, and to take such other measures as may be necessary to further the objects which we have in view, and the said Trustees have charge of all the interests and affairs of the Seminary in accordance with the provisions of the Charter and the acts of this Convention.

The facts show what is so clearly stated by Mr. Kedzie in his history of the Seminary, that the Seminary as established was not the conception of any one individual, "It was conceived in many hearts, longed for in many prayers." The plan first proposed to the General Association of Michigan, in May, 1853, was as stated by Mr. Kedzie, "to have a Theological Seminary in Michigan, and chiefly for that State. But further study and a correspondence which revealed the broader plan entertained by the brethren in Illinois to have one Seminary for the Northwest led to a ready acquiescence therein." Mr. Peet's idea as expressed in his conference with Mr. Savage and agreed to by him, and also by the Chicago brethren in their subsequent conference, was the establishment of *one* Theological Seminary located in or near *Chicago*, which should embrace in its constituency *all the Congregational Churches of the Interior and the Northwest*.

Mr. Peet was not privileged to see the full accomplishment of the plans, which lay so near his heart, and to which he had consecrated his last days. His plans for the establishment of a Theological Seminary had been approved by the churches. A Board of Directors had been appointed, a charter secured, and by his agency about \$50,000 pledged towards the enterprise. He had visited the East to enlist the co-operation of eastern friends, returning to Chicago, March 14, 1855, just one year from the date of his consultation with Mr. Savage at St. Charles, which resulted in their calling that first meeting of the brethren in Chicago. On the same day, as President of the Board of Directors, he sent out a call for a meeting of the Board on the 27th to organize under the Charter, elect Professors, and put the Seminary in operation. He was full of hope and zeal. But the next day he was attacked with a fever, resulting in pneumonia which ended his useful earthly life and labors, March 21, 1855. The Board of Directors assembled under his call,

the 27th, to find that the one upon whom they had most relied to give success to the new enterprise, "was not, for God had taken him."

Their feelings at this sad Providence found expression in the following resolutions:

Resolved, That in the unexpected death of Rev. Stephen Peet, the Chicago Theological Seminary has lost one of its first and most ardent, as well as able and efficient friends.

Resolved, That while we bow with submission to the will of Him with whom are the issues of life and death, and whose hand we recognize in this event, and while we believe it will be overruled for the best, we are yet unable to fathom the mystery of the Providence which has so suddenly removed one whose labors seemed to be essential to the prosperity of this enterprise.

Resolved, That as his associates in the work in which death overtook him, we tender to his family our sympathies with them in their bereavement, and assure them that we deeply feel our loss in the event which so sorely afflicts them, and that we shall ever cherish the memory of our departed brother as a wise and devoted minister of Christ; and a warmly devoted co-laborer with us.

Resolved, That we approve of the design to erect a monument over the grave of Mr. Peet, and shall esteem it a privilege to contribute towards defraying the expenses.

Deeply as the Board felt the loss of Mr. Peet, they determined to push forward the work begun by him. March 27, 1855, Rev. A. S. Kedzie was chosen Financial Agent in place of Mr. Peet, and entered upon his work in April, and by his efficient and successful labors, and the co-operation of friends of the Seminary, funds were secured, sufficient to warrant the opening of its doors to students in the Autumn of 1858. Preliminary to this, the Directors, at their annual meeting in April, 1856, elected a Faculty of four Professors and six Lecturers, with the expectation that the Seminary would be opened in the Fall of that year, viz.: Rev. Charles A. Aikin, Professor of Biblical Literature; Rev. H. D. Kitchell, Professor of Doctrinal Theology; Prof. F. W. Fisk, Professor of Sacred Rhetoric; Rev. G. W. Perkins, Professor of Homiletics and Pastoral Care; Rev. T. M. Post had been appointed previously in 1854, Professor of Ecclesiastical History. The Lecturers appointed were: Prof. J. M. Sturtevant, Pres. J. Blanchard; Pres. A. L. Chapin, Rev. J. B. Walker; Prof. Ripley and Dr. Edward Beecher. Dr. Beecher's appointment was made with the understanding that he would not teach his views of pre-existence. With the exception of Prof. Fisk, all the gentlemen elected as Professors declined their appointments.

In 1857, Rev. Leonard Swain was elected Professor of Systematic Theology, in place of Dr. Kitchell. He not accepting the appoint-

ment, April 28, 1857, Prof. Joseph Haven was elected to the same Professorship, and Rev. Samuel C. Bartlett was elected Professor of Biblical Theology in place of Prof. Aikin. In 1858, Prof. Ralph Emerson was appointed Lecturer on Ecclesiastical History. Professors Haven and Bartlett having accepted their appointments, the Seminary was opened by them in the parlors of the First Congregational Church, Oct. 6, 1858, with ten students in attendance. Prof. Haven was inaugurated Oct. 20, and Prof. Bartlett Oct. 21, 1858. In 1857, Homiletics was added to the Department of Sacred Rhetoric, and in 1859 Prof. F. W. Fisk, entered upon the duties of said professorship, and was inaugurated April 28, the same year.

The first Board of Vistors elected by the Triennial Convention in 1854, were: Rev. Asa Turner, Jr. of Iowa, Rev. N. C. Clark, Rev. R. M. Pearson and A. Comstock, Esq., of Illinois; Rev. H. N. Brinsmade and Rev. S. W. Eaton, of Wisconsin; Rev. D. M. Bardwell, of Indiana.

Philo Carpenter was elected first Treasurer, but being unable to give the necessary time to its duties, declined the appointment. In 1855, Lucius D. Olmsted, Esq., was chosen in his stead, and rendered valuable and gratuitous service for seven years, until the time of his death.

It is not the purpose of this paper to follow the history of the Seminary, so marvelous in its growth and prosperity, beyond its first opening, nor to narrate the many disappointments and delays in the preparations for opening the Seminary at an earlier date, the severe financial embarrassments experienced, which in 1857 threatened the defeat of the enterprise, and the arduous labors expended before a suitable location and Faculty were secured. Those four years of preparation, from the organization in 1854, to the opening of the Seminary in 1858, tested thoroughly the faith, the patience, the zeal, and the perseverance of its founders and friends. But believing that their enterprise was of God, and essential to the growth and prosperity of our churches, their faith and self-sacrifice failed not, although no one realized whereunto it would grow in less than a half century.

The following is the Charter granted by the Legislature of Illinois, which exempts from taxation the property of the Seminary of whatever kind or description.

CHARTER.

AN ACT TO INCORPORATE THE CHICAGO THEOLOGICAL SEMINARY.

SECTION 1. *Be it enacted by the People of the State of Illinois, represented in the General Assembly, That* STEPHEN PEET, WILLIAM CARTER, FLAVEL BASCOM, M. A. JEWETT, GEO. W. PERKINS, PHILO CARPENTER, TRUMAN POST, JOHN C. HOLBROOK, HORACE HOBART,

JOHN J. MITER, HIRAM FOOTE, JOSEPH JOHNSTON, HARVEY D. KITCHEL, ALDEN B. ROBBINS, ADAM S. KEDZIE, L. SMITH HOBART, NATHANIEL H. EGGLESTON, SOLOMON L. WITHEY, JESSIE GUERNSEY, JOSEPH E. BEEBE, CHAS. W. CAMP, JOHN G. FOOTE, RICHARD HALL, GEO. S. F. SAVAGE, and their successors, be and they hereby are created a body politic and corporate, to be styled "The Board of Directors of the Chicago Theological Seminary," and by that name and style to remain and have perpetual succession, with full power to sue and be sued, plead and be impleaded, to acquire, hold and convey property, real and personal, to have and use a common seal, to alter and renew the same at pleasure, to make and alter a Constitution and By-Laws for the conducting and government of of said Institution, and fully to do whatever may be necessary to carry out the object of this act of incorporation.

SEC. 2. That the Seminary shall be located in or near the City of Chicago. The object shall be to furnish instruction and the means of education to young men preparing for the Gospel Ministry, and the Institution shall be equally open to all denominations of Christians for this purpose.

SEC. 3. That the Board of Directors shall consist of twenty-four members, nine of whom shall constitute a quorum for the transaction of business. The Directors shall hereafter be elected in accordance with the provisions of the Constitution under which they act, and shall hold their office until their successors are appointed,

SEC. 4. That the Board of Directors shall have power to appoint an Executive Committee, and such agents as they may deem necessary, and such Officers, Professors and Teachers as the government and instruction of the Seminary may require, and prescribe their duties; to remove any of them for sufficient reasons, and to prescribe and direct the course of studies to be pursued in the Institution, also to confer such degrees as are consistent with the object of the Institution.

SEC. 5. That the property, of whatever kind or description, belonging or appertaining to said Seminary, shall be forever free and exempt from all taxation, for all purposes whatsoever.

SEC. 6. This Act to take effect and to be in force from and after its passage, and it shall be deemed a public act, and shall be construed liberally in all courts for the purpose therein expressed.

THOS. J. TURNER,

Speaker of the House of Representatives,

G. KOERNER,

Speaker of the Senate.

APPROVED February 15, 1855.

J. A. MATTESON.

UNITED STATES OF AMERICA, }
STATE OF ILLINOIS. } ss.

I, ALEXANDER STARNE, Secretary of State of the State of Illinois, do hereby certify that the foregoing is a true and correct copy of an enrolled law now on file in my office.

In testimony whereof, I have hereunto set my
L. S. hand and affixed the seal of said State, this 6th day
of March, A. D., 1855.

ALEXANDER STARNE,
Secretary of State.

HISTORY OF CONGREGATIONALISM IN ILLINOIS.

BY REV. JOSEPH E. ROY, D.D.

As there were reformers before the Reformation, so there were Congregationalists in Illinois before organized Congregationalism; and no history of the system in this State can be complete without considering them. Congregationalism was the first Protestant church order to break over into the original territory of the Northwest, lying between the Ohio and the Mississippi. Indeed, in 1788 it led over into that territory the first colony.

Congregationalism, at the birth of this century, also passed over into this Promised Land with the Connecticut Land Company, and a multitude of her people also took possession of their "Western Reserve." Indeed, her own Missionary Society of Connecticut, organized just then, 1798, had prominently in mind the following out into the wilderness of her own children.

The first Protestant work in the Illinois Territory was that of the Missionary Society of Connecticut, and that of the Massachusetts Home Missionary Society. One of the most thrilling chapters in the religious history of our country, as recorded in the "Panoplist," was that of the far-reaching plans and beneficent accomplishments of those ancient societies. In 1812 they sent our Revs. Samuel J. Mills, of missionary hay-stack memory, and John F. Schermerhorn, to explore down through the Valley of the Ohio and the Mississippi. These explorers reported that in the Illinois Territory there was then not a Congregational or a Presbyterian minister; that there were five or six Methodist preachers, with about six hundred church members, and five Baptist churches and one hundred and twenty members. They stopped at Shawneetown and preached and organized a Bible Society.

In 1814 Mills and Rev. Daniel Smith were sent on a second tour by the Connecticut Society. They preached the first Protestant sermon in St. Louis, and prepared the way for the coming, in 1816, from Andover, of Salmon Giddings to that village of two thousand inhabitants. On this second tour of six thousand miles they preached at Shawneetown and Kaskaskia, the capital of Illinois, where they were kindly received by Governor Edwards. And Father Lippincott, in his historical sermon, says: "The missionaries made a deep impression upon the governor's family." Finding only four or five Bibles among the hundred families of that old French capital, they consorted with the governor in organizing a Bible Society there. As they passed through Prairie Du Rocher, another of the old French settlements, finding almost a complete

destitution of the French Scriptures, they obtained permission from Bishop Flaget to circulate copies of the French Testament among the French people, leaving a supply. A later home missionary informed me that he had heard from a physician resident that he (the doctor) had seen those same Testaments publicly burned in the streets with the approbation of the high church functionary.

The reports of Mills and his associates were extensively published, and awakened a great interest among Eastern Christians in the spiritual welfare of the regions explored.

Mr. Mills' services on these tours in behalf of local Bible Societies led him to see the need of a combined Bible movement, and so it was out of his planning that the American Bible Society came to be organized. His viewing of the conditions of the slaves at the South led him to an intense interest in them and in Africa, and so he became the founder of the American Colonization Society, and made a voyage to the West Coast and selected the district which became Liberia. On his way home he died of the African fever and was buried at sea. Dr. Griffin, president of the College, speaking of the Society founded by Mills and his associates at Williams College, says: "I have been in situations to know that from the counsels formed in that sacred conclave, or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society, and the African School under the care of the Synod of New York and New Jersey, besides all the impetus given to domestic missions, to the Colonization Society, and to the general cause of benevolence in both hemispheres." He then adds: "If I had any instrumentality in originating any of those measures, I here publicly declare that in every instance I received the first impulse from Samuel John Mills."

WORK IN ST. LOUIS, MISSOURI, AND ILLINOIS.

Giddings, coming to St. Louis under the Connecticut Society, gathered the first Presbyterian church of that city, and along with it a whole presbytery of nine churches in Missouri, and a presbytery in Illinois of eight churches. And all this time, up to the day of his death in 1828, Giddings was receiving pay from that Connecticut Society, for himself not only, but for most of the Eastern ministers whom he had secured for his two presbyteries.

Up to the time of organizing the National Society, in 1826, the Connecticut Society had sent forward Rev. Oren Fowler to "Indiana and Illinois"; Revs. Edward Hollister and Daniel Gould to "Illinois and Missouri"; Revs. Oren Catlin and Daniel Sprague to labor in "the United States west of the Alleghanies," who found

their way to Illinois; Rev. Isaac Reed, who, giving most of his time to Indiana, did yet organize the Presbyterian church at Paris; and Rev. E. G. Howe to Illinois alone. From 1820 to 1830 this Society sent fifteen men to Indiana, Illinois, Missouri, Kentucky and Tennessee, and all to do Presbyterian work. Was there ever another case of such churchly self-abnegation? There is a fascination in this unselfish prodigality with which New England was pouring her life into the West and all the time into a rival ecclesiastical order.

THESE MEN INDIVIDUALLY.

To realize something of the influence of these transferred Congregationalists we need to individualize their labors somewhat. And here Dr. Norton's "History of Presbyterianism" serves a good purpose, and I shall draw from him. Oren Fowler was a man of Hamilton and of Andover; D. G. Sprague was of Brown and of Andover. They labored together in Illinois, holding a camp meeting at Shoal Creek, and organizing the Presbyterian church of Carrollton—the former then returning to the Congregational church in Warren, Mass., and the latter to Hampton and Colchester, Conn., for twenty years. David Tenney, a son of Massachusetts, a graduate of Harvard and of Andover, and Edward Hollister of Connecticut, Middlebury and Andover, were ordained at Bradford, Mass., by Londonderry Presbytery. That was a way they had of committing themselves beforehand to another communion according to the local sentiment. Tenney came out under the Connecticut Society, labored at Alton, Edwardsville and other points in Illinois, and then returned to a pastorate in Vermont. Daniel Gould was of New Hampshire, Harvard and Andover. Rev. N. B. Darrow of New England, certifying to the organization of the Presbyterian church at Golconda, Ill., signed himself "N. B. Darrow, V. D. M." Timothy Flint was of New England, sent out by the Connecticut Society. John M. Ellis, an uncle of the late Prof. John M. Ellis of Oberlin, was of New Hampshire, Dartmouth and Andover. He and three others constituted a third home missionary band and were ordained in the Old South Church of Boston in the Congregational way, and sent to Illinois in 1825 by the United Domestic Missionary Society. On that Council were Drs. S. H. Cox, Matthias Bruen, Elias Cornelius, Justin Edwards and B. B. Wisner. Cornelius in his charge had instructed Ellis: "Build up an institution of learning which shall bless the West for all time." He also had taken with him a pledge from Mr. Henry Holmes, of Boston, for one hundred dollars each for the first three Presbyterian meeting houses he should judge worthy—a large amount for those times. He was located at Kaskasia, the first capital. He kept in mind his commission to build up an institution of learning. In his Presbytery of Missouri,

1828, he secured a committee to advise on the subject—Ellis, Lippincott and Giddings. He and Mr. Lippincott went out on a tour of observation. They settled upon Diamond Grove, which afterward became Jacksonville, and in a few days had purchased eighty acres of land and had stuck the stakes for the building. In that same season Mr. Ellis removed to Jacksonville. In the *Home Missionary* he soon had a report of that beginning, and announced a subscription of \$2,000 or \$3,000, of which \$400 had been pledged by Mr. William Collins, of the Presbyterian church of Collinsville, Ill., who, upon leaving Litchfield, Conn., had had this parting salutation from his pastor, Dr. Lyman Beecher: "Oh, you are going out upon a wild goose chase."

THE FOURTH HOME MISSIONARY BAND.

The *fifth* home missionary band would connect directly with this, the third, but to note the fourth I will refer to it here. My father, John Roy, of Huguenot, N. J., Presbyterian stock, had settled in the woods of Ohio at the village of Mt. Gilead, named for a town in Virginia, with his firstborn, myself, but one year old. He found there a neighbor who, in lack of stated public worship, was accustomed on Sabbath mornings to saddle horses and with his wife to ride off into the woods the distance he had formerly gone to church, and there by the side of a fallen tree to have his sanctuary service. My father fell in with that meeting of prayer and praise, and as they began to talk about the need of a minister he remembered the new society that had just been organized as he was leaving the Jerseys, and so he wrote the secretary, Dr. Absalom Peters, whose niece, yet to be born, was to become the wife of that babe in the woods. Dr. Peters answered that he could send them a minister at once as they had just had a band of eight from Andover ordained in the Park Street Church, Boston, by the Presbytery of Newburyport, to go out West. This had been done as a prudential measure to make the young ministers more acceptable to us out West, as was supposed. Secretary Peters and Dr. Gardiner Spring, and Dr. McDowell went up from New York to assist in the process of ordination. Of the eight, four came to Ohio; two to Michigan; one to Indiana, M. M. Post, who put in a half a century of the Presbyterian ministry at Logansport and vicinity, who raised up four sons to preach the gospel, who many years wore the titular "D.D.," and who was a brother of Rev. Dr. T. M. Post, of the Illinois College and of St. Louis.

The man who was sent to us was Henry Shedd, of New Hampshire, Dartmouth and Andover. While in college and seminary he had gotten some experience as a home missionary by working around in destitute places, one of which was the district where is

now the city of Manchester. Among his college classmates was Salmon P. Chase. At a class meeting, when the two were present, Dr. Blodgett said that after Shedd had told his story Chase didn't need to tell his, but looked as though he thought the missionary had done the greater work. Among his seminary classmates were J. S. C. Abbott, Nehemiah Adams, E. C. Bridgeman, of China, George Trask, J. W. Chickering, M. M. Post, Henry Little, Artemas Bullard, A. Blanchard, G. B. Cheever and G. W. Perkins, the first settled pastor of our First Church, Chicago. Dr. Shedd, for a half a century, was a true pioneer in organizing Presbyterian churches; he also pioneered the cause of education, of temperance and of anti-slavery—in his presbytery leading, as an overture, the last gun that was fired in the General Assembly before the grand victory came.

THE FIFTH HOME MISSIONARY BAND.

We come now to our *fifth* band. A new era of evangelism is about to dawn upon Illinois. The other bands had scattered. This is to go on in a company, to concentrate and consolidate influence as did the Iowa band fourteen years later. Here comes in a wonderful providential coincidence in behalf of Christianization in Illinois. While Ellis had been keeping in mind the charge of Cornelius, "Build up an institution of learning," had selected the place, had bought the land, had started a subscription, had reported through the *Home Missionary*, meantime God had been preparing, at a distant place, another train of causes to fit into this occasion. Before the Society of Inquiry in the Theological Department of Yale College Theron Baldwin had read an essay upon Christian Evangelism. An association was proposed, whose members should go as a band to some newly opening part of the country to plant churches and an institution of Christian learning. Just then Mr. Ellis' report came to hand. It fired enthusiasm. Mr. Ellis was written to for more information. Early in 1829 seven young men signed their names in solemn pledge, as the "Illinois Association," to go out to that State, of which there was less known then than we know now of Washington State. And so the two streams had flowed together. The names of the Yale men were Theron Baldwin, Mason Grosvenor, John F. Brooks, Elisha Jenney, William Kirby, Asa Turner, and J. M. Sturtevant. In consultation with the professors at Yale they concerted a plan for putting the seminary upon a regular college basis, and for raising at the East, in behalf of the scheme, \$10,000, which, after Mr. Ellis had gone on was soon secured. Soon were added to this band the names of William Carter, Albert Hale, Flavel Bascom, Romulus Barnes, and Lucian Farnham. Every one of these twelve apostles, upon the completion of their seminary course, came on to Illinois, except

Grosvenor, and he came on later to serve many years as a professor in the college. All came under commission of the society, with outfit furnished and the current missionary salary of \$400 pledged.

WORK BEGUN.

In the fall of 1829 Messrs. Baldwin and Sturtevant, designated in their commission as to "the State of Illinois," came on and set up the college—Mr. Sturtevant becoming an instructor and Mr. Baldwin locating at Vandalia, the new capital. There his first convert was the late Hon. William H. Brown, of Chicago, whose estate paid over the sum of \$35,000 for the American Board of Foreign Missions. There, too, was hung the first Protestant church bell that ever rang in Illinois. Two years at Vandalia, four or five in the agency of the society, and six in the principalship of Monticello Seminary, together with his experience in founding Illinois College, had given Mr. Baldwin such a knowledge of the elements of the Western problem that becoming, in 1843, the secretary of the college society, and remaining in that office twenty-seven years, he had a long time borne the title of "the Father of Western Colleges."

In 1830 Asa Turner came on to Quincy, where he organized a Presbyterian church, which, in three years, became Congregational, and where, in connection with a four days' meeting, a revival was enjoyed which numbered twenty-four hopeful conversions. After a pastorate of eight years in Quincy Mr. Turner crossed over the river and planted at Denmark, in Iowa Territory, its first Puritan church, which he served thirty years. In June of 1869 the General Association of Iowa came back to the old homestead at Denmark, and reported nearly two hundred churches. In that year of '30 Dr. Edward Beecher was called from the Park Street Church, Boston, to become president of Illinois College, in which capacity he served fourteen years before returning to another Boston pastorate. Dr. Beecher, going down to Vandalia to secure a charter for his college, found there a prejudice against corporations of an ecclesiastical character. The Solons of Illinois at that time feared that these men from the East were designing to buy up great quantities of land, put tenants upon it, and so control the politics of the State. And it was not until that beloved man had formed a "Ring" was he able to secure an incorporation. He got the two colleges, McKendree (Methodist), Shurtliff (Baptist) to go in with his under the same form of charter which he had prepared by modifying that of Yale College to suit the circumstances. But even then these charters had to have put upon them these two provisos: 1st, that each college should possess only one section of land; and 2d, that neither one should establish a theological department.

In this year arrived Lucien Farnham. After itinerating a season among the churches he spent a year in teaching and preaching at Jacksonville, and then took a location upon the frontier at Lewiston, in Fulton County, where a revival soon followed in connection with a four days' meeting.

In 1831 Romulus Barnes came on to Canton. He also labored at Washington, East Dupage and Newark, and organized Presbyterian churches at Granville, Knoxville, and Farmington. Dying, in 1846, he left his son, C. M. Barnes, to preach Christ in his place. He was prominent as an anti-slavery man and was honored with mobs. This year came also Albert Hale to serve five years at Bethel, giving half his time to assist Mr. Baldwin in the agency, and, in 1839, to settle over the Second Presbyterian Church at Springfield, where, in a pastorate of twenty-five years, he received eight hundred members. John F. Brooks came to Collinsville; Elisha Jenney to pastorates at Alton, Carrollton and Waverley, and then to enter the agency; and William Kirby to preach two years in the college, and then to preach at Union Grove, Blackstone's Grove where Chicago, his nearest postoffice, was twenty-eight miles distant, and then at Mendon, before entering the agency, in which service he died.

In 1833 Mr. Bascom, preaching a Sabbath in Chicago for the church of which he is by and by to become pastor, pushes on and takes Tazewell County as his field, with the little Pleasant Grove church of five members as his center, where his congregation worship in a log cabin seated upon rail benches. Within the six years of this location this young bishop preaches also at Tremont, Pekin and Sand Ridge and organizes Presbyterian churches at each of these places, and at Peoria and Washington; he builds two houses of worship, and follows the dedication of one of them with a revival meeting; organizes a half dozen Sunday schools and as many temperance societies, besides as many Bible and tract societies; with Theron Baldwin using a sled for a pulpit he holds a four days' camp meeting alike blessed in result. Upon leaving that work for the agency he reports that whereas he found upon that field of Peoria, Bureau and Putnam counties but one Presbyterian minister, who soon left, there were now ten such ministers and eleven of that order which had been organized into Peoria Presbytery.

We turn now from these of the Illinois band, who were all doing so grand a work under the Presbyterian order, and we find still others, glorious, good men, who under the same system were building into it their Congregationalism.

OTHER WORK BEGUN.

In this year (1828) Aratus Kent, of a Congregational church in

Connecticut, applying to the society for a place so hard that no one else would take it, was sent by way of the Ohio and the Mississippi to Galena, the metropolis of the lead mines. Above St. Louis there was not another Protestant minister on the river—none in northern Illinois, Iowa or Wisconsin. In the fall he traveled nineteen days, on horseback, following down the Mississippi, preaching nine times on the way, to find the Indiana Synod which was to meet in Bond County, Illinois. On the way he preached to seventy-five of the one hundred and fifty soldiers at Fort Armstrong, on Rock Island, got lost once, crossed Bear Creek “at the peril of life,” rode one day forty miles without seeing a house. But, reaching St. Louis, he found that he was too late for the synod. It was not until two and a half years of labor that he was able to form a Presbyterian church of six members at Galena. In 1832 came Lemuel Foster, from Connecticut, to labor at North Sangamon, at Bloomington, where he organized the first Presbyterian church; at Mt. Hope; at Bethel, where, in seven years, he had three revivals, and where, for his anti-slavery fidelity, he received a severe lashing with an ox-whip; at Upper Alton, where he fought with the surviving spirit which murdered Lovejoy; and then among the Congregationalists at Atlanta, where he preached the first sermon in the place and organized the first church; at Onarga, South Brenton and Blue Island. At Bloomington, Bethel, and Atlanta he established schools of a high order. In 1831 Jeremiah Porter, coming under commission to Fort Brady, where he is blessed with a revival in which many of the soldiers are converted, and where he organizes a church, finding that the removal of the troops to Fort Dearborn will take away most of the church, determines to go with them. And so, in the summer of 1833, he finds himself preaching within Fort Dearborn to the soldiers, and such citizens as chose to come. With twenty-six members, including Deacon Philo Carpenter and his wife, the most of whom were Congregationalists, he organizes the First Presbyterian Church, which, in one year, becomes self-supporting. His first report announces a revival and twenty conversions. The New England material having thus taken this direction the Second and Third Presbyterian Churches are built up largely of the same before the First Congregational was started in 1851. During that year of '33 Mr. Kent, of Galena, comes on horseback across the State to make a missionary inspection of Fort Dearborn, finding only one settlement on the way, lodging nights upon the prairie, and feeding himself upon berries and his horse upon prairie grass. He rejoices to find Mr. Porter on the ground, and to welcome him as his nearest neighbor. He reports to the Society: “I have rarely addressed a more attentive and apparently devout congregation than that which I met on Sab-

bath morning in the garrison, and which, combining the people of the village and gentlemen of the army, constituted a large assembly for this country. It is an important station, for he will have opportunity to visit several settlements just forming in the vicinity, which are entirely destitute of Presbyterian preaching; and if the pier now commencing should be permanent, and the harbor become a safe one, Chicago will undoubtedly grow as rapidly as any village in the Western country." This was a good deal for a Galena man to say when it is known that, as late as 1836, sugar was transported in four-horse wagons from that place to Chicago, which was considered quite inferior to its rival in the other corner of the State.

OTHER WORKERS.

Among other Congregational workers or that time in Presbyterian churches of Illinois were Rev. R. W. Gridley, who, coming from an eighteen years' pastorate at Williamstown, Mass., after four years at Ottawa, took the Presbyterian church in Jacksonville; Julius A. Reed, at Warsaw and Carthage, where, within his two years' of Presbyterian service a revival was reported before he went over to Iowa to measure by his ministry in that State nearly the entire Congregational development there; Elijah P. Lovejoy, form a college in Maine, whose missionary field for two years while he was editing the *St. Louis Observer* was at Bonhomme and Des Prees, Mo., before removing to Alton where he became the moderator of the Illinois Presbytery and the proto-martyr of emancipation; M. N. Miles, C. S. Cady, R. M. Pierson and S. G. Wright, who, beginning in 1840 with a center at Henderson Grove, itinerated in twenty-four distinct neighborhoods, who organized six churches, who in those twelve years traveled by private conveyance an average of 3,075 miles, who was indicted and put under bonds for harboring fugitives, whose salary for those twelve years was never over four hundred dollars, and averaged only three hundred, and who for ten of those years had no pulpit to preach from.

SELF CONSCIOUS AT LAST.

In Illinois, as throughout the country, Congregationalism at last came to self-consciousness; it came to the conclusion that, if it were good enough for New England, it was good enough for any place and any people; that, if it answered for the plain, primitive Christians, who had not been trained in New England, it would answer for the enterprising people of our West. Upon demand for its coat it had given up its cloak also, but now it would care for its own; like the two tribes, having aided the others in getting into possession of their allotments, it would turn back to make good its assigned portion. It had leavened Presbyterianism with its New

England theology; its anti-slavery position had given it vantage ground; it drew back many of the plan of union churches; it brought out from the old Scotch, Scotch-Irish, Huguenot system not a few young men to be made stalwart Congregationalists, and so gained not a little of compensation for its numerical losses.

FIRST CONGREGATIONAL CHURCHES.

The first Congregational church found in Illinois was that of Princeton. It had been organized March 23, 1831, in Northampton, Mass., with eighteen members from various churches in the counties of Hampshire, Hampden, and Franklin, Mass., and Putney, Vt. In June of the same year the colony came on, but only ten of the original eighteen ever settled in that place. The Black Hawk war of 1831-2 so scattered the colony that by the beginning of 1834 only four members of the church remained. The first pastor was Rev. Lucien Farnham, of the Yale band, coming here in 1835 after his work at Jacksonville and Lewiston, as before noted. He was succeeded in 1839 by Owen Lovejoy, who served for seventeen years. He was a brother of Elijah Parish Lovejoy, the proto-martyr of emancipation. The church was always known for its high anti-slavery standard. Mr. Lovejoy told them that he should preach abolitionism to them until they loved it, and then continue to preach it because they loved it. In 1840 the church voted to observe upon the last Sabbath of each month a concert of prayer for the enslaved of our land, which was continued for twenty-five years, until Abraham Lincoln's proclamation was God's answer to their prayer. This was a custom maintained by many more churches of that time. In 1841 the church withdrew fellowship from all persons holding their fellow-men as property, and also withdrew aid from the old national missionary societies, sending two of its members, Rev. C. F. Winship and Miss Sarah McIntosh (afterward his wife to the Mendi Mission in Africa under the American Missionary Association. After Lovejoy, among others, came as pastors, Revs. S. D. Cochran, D.D., H. L. Hammond, R. B. Howard, Flavel Bascom, D.D., Richard Edwards, LL.D., S. A. Norton and E. H. Votaw. The church has had a temporal and spiritual prosperity worthy of its primal planting. Its average of additions for the first twenty-nine years was fifteen. It has sent out several colonies. In 1837 it dismissed twenty-four members to form a Presbyterian church in that town; in 1838 seven members to form, with others, the church at Dover; and in 1840 several more to unite with the new church at Lamoille.

The first Congregational church to be organized in Illinois was at Mendon, fifteen miles north of Quincy, February 20, 1833. Rev. Solomon Hardy, a man of New Hampshire, Middlebury and

Andover, supplying the Presbyterian church of Quincy, while the pastor, Asa Turner, was at the East, with seventeen members from that church, organized the church at Mendon and served it as pastor for one year and a half, resigning on account of ill health. In 1836 Rev. William Kirby of the band took up this pastorate, which he held for nine years. Leaving this charge Mr. Kirby accepted the agency of the American Home Missionary Society, and in this service, at the end of twenty years of the ministry, he died. Dr. Sturtevant, preaching his funeral sermon, said of that Mendon pastorate: "His labors were attended with repeated and cheering manifestations of Divine approbation: Several seasons of high religious interest were enjoyed, during which numbers were added to the Lord." Rev. A. B. Campbell had a long and successful pastorate there of twenty-six years, from 1855 to 1881.

The young people, as they grew up, came into the church naturally. He was quite successful in attracting into the church people of non-congregational antecedents. Three of his young men came on into the ministry; one his eldest son, William R., now in the Roxbury (Boston) church; another, the Rev. Thomas McClelland, now president of Pacific University, Oregon, and the third, Rev. H. S. Harrison of the *Advance*. Another son of his is one of the publishers of the *Monitor-Press* at Wellington, Kans., being also an influential member of the young Congregational church of that city.

In July of 1833 a few New England families were organized as a Congregational church on the Du Page, and that is now the church at Naperville. Deacon Pomeroy Goodrich was one of those settlers. He had come from Vermont. He once told me that it was while he was attending a local association as a delegate that he got his impulse for going out West. The question was up: "What can be done to save the West?" The answer was: "Let Christian families go out and plant churches, schools and all good things." It was that high motive that brought him along, and well did he fulfill his mission, as did multitudes of others who came from that same motive.

The next church to become Congregational was the First Presbyterian of Quincy. To the Illinois Presbytery, meeting at Jacksonville, March 31, 1831, it was reported that a church of fifteen members had been organized at Quincy, December 4, 1830, and Asa Turner was received from the Association of New Haven West—J. M. Sturtevant, John M. Ellis and C. L. Watson being reported as members of presbytery October 10, 1833, that church voted unanimously that it be reorganized according to the Congregational system. It then had forty-one members. Dr. G. F. Magoon, in "Asa Turner and His Times," quotes from a letter of his to the Society

in New York under date of June, 1833: "My church are all Congregationalists in their feelings. One of our elders is gone; we cannot find another who will be ordained. They claim the privilege of worshipping God according to the dictates of conscience. What shall be done? Eight or ten Congregationalists are around us who refuse to unite with us yet." The thing which they did was the one they ought to have done at first. What should a colony from Dr. Leonard Bacon's church have done at the first but to reproduce that church system from which they were going out. What blindness in part had happened to our New England Israel to send out a colony that should have put on it the yoke of such an uncongenial system. Mr. Turner remained in that pastorate a little over seven years, having gathered in 244 members, of whom 116 had come by profession. The church owned a tract of ten acres, which was used as a camp ground where protracted meetings were held. Mr. Turner then (1838) passed over the Mississippi for his still greater work. Rev. Horatio Foote began there in April, 1840, and an unusual revival followed, with 69 new members added. During his seven and a half years 173 were received, of whom 98 came by profession.

In 1847 came a separation and the pastor went with the retiring portion to form the Center church and to build a fine house of worship, in which the General Association held its annual meeting of 1864. The pastors of the Center church were Horatio Foote, William C. Scofield and Samuel R. Dimock. The manual of the reunited church, referring to the division, says the new church people "devoted themselves with commendable zeal to the work of redeeming the enslaved and lifting up the fallen"; and the same manual beautifully says: "The times of civil strife when party feeling ran high, passed away, and the two branches of the Church, the valiant warriors that got separated at midday during the thickest of the fight, as soon as the smoke and dust of the battle was blown away, found each other and recognized their natural affinities." The reunion occurred March 6, 1869. The First Church has had in the line of its pastorate Revs. Asa Turner, Horatio Foote, Rollin Mears, Samuel Hopkins Emory, Samuel R. Dimock, Henry Mills, Lysander Dickerman, Edward Anderson and Samuel H. Dana, D.D. The reported benevolences of the church for the last four years give a total of \$25,600—an average of \$3,400. The First Church of Quincy entertained the General Association in 1853, 1876, 1889.

The Congregational church of Jacksonville was organized December 15, 1833, with 32 members, 22 of whom came by letter from the Presbyterian church of the same place. That original church had been organized June 30, 1827, with thirteen members by Rev.

John Birch, an Englishman, who had been educated in the school of the Countess of Huntington. After one year Rev. John M. Ellis became the pastor, drawn to the place as the proper location of the college to be. Rev. J. M. Sturtevant had aided in the organization of the Congregational church, although he remained in connection with the presbytery until 1855. When the semi-centennial came to be observed, in 1883, he delivered the historical discourse under three heads: I. Why was this church founded? II. What principles did it represent in the minds of the founders? III. What was its true place among the factors of our religious civilization? That was a calm, a masterly setting forth of the points involved, and the answer to the first one is well expressed in a single paragraph of the sermon: 'The events of the first third of the century had forced upon many minds of Congregational tastes and preferences the necessity of revising their notions of the Church and Church Government and of comparing their polity with others which they saw around them, and especially with that of the Presbyterian Church. The result of that comparison was that their attachment to the polity of their fathers had been greatly revived and intensified. This spirit of inquiry had not been excited by the efforts of any individual or combination of individuals. It was a simultaneous and spontaneous influence pervading many minds, lacking no mark of a providential impulse. I may here refer for a moment to myself. I came to this, my life-long field of labor, in 1829, instructed by revered teachers and fathers to join the presbytery as soon as I should reach my destination. I had no doubts of the propriety of doing so, and expected to spend my life in the Presbyterian Church. Not that I was a Presbyterian. I had simply no opinions on the subject of church government. I meant to preach the gospel, and that seemed to me enough. I thought church government a matter of too small importance to trouble myself about. Yet I had not been six months in the field before I began to see its importance, and to have very serious doubts of the wisdom of that arrangement by which we were confining Congregational churches to New England. Other Congregationalists emigrating to the West in those days had very similar experiences.'

Sturtevant had already been made to feel the rumbling of that ecclesiastical earthquake which, in 1838, cleft asunder the Presbyterian Church into two nearly equal, rival, and often antagonistic denominations, for, only eight months before the organization of that church, Edward Beecher, William Kirby and he had been formally arraigned before the presbytery on the charge of heresy—the same upon which a few years later Lyman Beecher and Albert Barnes had been prosecuted. In 1834, as he was calling upon Dr. Absalom Peters, the first secretary of the A. H. M. S., the same

by which the Illinois band had been sent out, he was severely rebuked by that official for the hand he had taken in that Jacksonville organization; but he had the satisfaction, in 1855, as he had been delivering an address before the Congregational Union, to hear that "kind fatherly reprove," one of his auditors, say: "Up to this time I have been a Presbyterian, from this day I am a Congregationalist."

William Carter, one of the band, as yet only a licentiate, preached the sermon at the organization and became the first pastor. Prof. T. M. Post came next—1840 to 1847—when he was called to St. Louis. The pastors after this came along as follows: Revs. N. P. Coltrim, Edwin Johnson, C. H. Marshall, J. G. Roberts, D.D., W. H. Savage, Eli Corwin, D.D., H. E. Butler, F. S. Hayden, D.D., Dr. Sturtevant being at hand was always ready to fall in as a supply during intervals of pastorates, as also his brilliant successor in the presidency of the college, Rev. E. A. Tanner, D.D. The semi-centennial pamphlet contains also the sermon preached by Dr. Post on that occasion, which, as says the church manual, was "interesting not only as characteristic of Dr. Post's best style in thought and language, but as the mature utterance of one of the ablest Christian ministers addressed to the church with which he first found Christian fellowship, and which had raised him from her membership to be her minister in true apostolic fashion." And a bit of Dr. Post's antecedent personal experience is worthy of mention in this place. Having come down from Vermont to Washington as an aspiring young limb of the law he met Governor Duncan, of Illinois, then a representative in Congress, resident in Jacksonville, and by him was advised to turn his steps Westward, instead of Southward, as he had been inclined to do. By and by he appeared in Jacksonville at the governor's mansion. It was on a day when that high-toned civilian was receiving his political friends in conference, and a dinner for the party was being spread under the shade of that same Elm Grove under whose shelter is still the home of a daughter, the wife of Judge Kirby, himself a son of the Yale pioneer of that name. The governor was not then a church communicant, though he gave all encouragement to his Scotch wife in the discharge of the priestly office in his house. And so, as the company were seated at the out-of-door dinner, the lady asked Mr. Post to offer thanks. He had to answer: "Madam, I cannot, I am not a Christian." Whereupon the brave little woman stood up and said grace for the table. Dr. Post afterward wrote to one of her daughters, and remarked to another, my informant, that that discharge of family duty, so heroic under the circumstances, was the means of starting him upon a religious life.

ANTI-SLAVERY CROSS.

It was not alone the theological but also the anti-slavery cross that the new church and the college and their adherents and other communities of like spirit had to bear. Dr. Sturtevant, in his historical discourse, says: "During all that long conflict, from about 1835 to 1865, this church carried the stigma of being the anti-slavery church in a community in which, in those times, the majority was overwhelmingly on the other side, and where, for that reason, anti-slavery was intensely unpopular. For thirty years of the fifty of its history this church, small as it was in numbers and wealth, bore the burden of this unpopularity. I could give facts on this subject which would be instantly recognized as true by the older people, but which would be regarded by the younger portion of my audience as quite incredible." One of these "facts" was the sympathy of the entire college force with E. P. Lovejoy in his conflict with the apocalyptic "beast" of slavery, and the presence of Beecher and Sturtevant at Alton in the convention that ushered in the day of assassination.

MIXED CHURCHES.

There were three or four churches of an early day whose polity is worthy of mention here as bearing upon the question of the fitness of the Congregational way to meet the people of the West. In 1817 four brothers Collins with their wives from Litchfield, Conn., made in Madison County a settlement which took the name of the family, Collinsville. As they were leaving, their pastor, Dr. Lyman Beecher, had said to them, as I have already intimated, that they were "going upon a wild-goose chase." After a little time they were followed by the father and mother and three sisters and another son. They were of Congregational lineage back to the date of the landing in 1630. May 3, 1823, Rev. Salom Giddings from St. Louis discovered them and organized them into a Presbyterian church, and took one of the daughters as a wife. The first frame meeting house in Illinois had been erected in that neighborhood in 1818. There this people worshiped until they built a sanctuary of their own in 1843. Besides these fourteen of the Collins tribe there were only two other men and their wives who joined in that organization. Their antecedents are not at hand, but it is very natural to suppose they were also of the New England stock. Now, if those people who had always been of that church line had adhered to the same, who can imagine that anything but the best of results would have followed? The Hon. William H. Collins, of Quincy, a descendant, in an elegant paper read at the Jubilee of the General Association of Illinois upon the question, "Why Congregational emigrants in Western Illinois became Presbyterians,"

does his best to find a justification of that sinking of their own polity into that of another by setting forth the contrariety of the peoples coming into the West, and the prejudice existing against Eastern people. But, *a priori*, why might not the Puritan polity have done just as well as the other. As a matter of fact there was discontent under the order they had taken such that, in 1869, the church effected a change in its organization such as to make its polity more Congregational, though it has never joined the Association. The essayist had himself, in early life, at LaSalle, been a much prized Congregational minister. While in the legislature of our State he always stood by our Congregational church at the capital. He has been these many years as a manufacturer in Quincy, a stalwart member of our First Church there, and while carrying a captain's sword in the army he was always true to his colors.

In 1830 a band of New England people, coming by a sojourn in West Virginia, floating down the Ohio and pulling up into the Wabash, settled in Edwards County (Egypt), and in 1835 they were vamped into a Presbyterian church. In seven years they took to themselves the name Trinity Congregational Church. In time the church was found to be away from the railroad, and it nominally disappeared. But its spirit, its life reappeared in the church at Albion, the county seat, where is located the Congregational Academy for Southern Illinois. In the matters of education, patriotism during the war, anti-slavery and temperance sentiments, they have simply given character to the county, and are still voting for Abraham Lincoln. The church at Marshall in Clark County is another New Testament scion of the same sort, whose academy, founded in 1841, and run many years by Rev. Dean Andrews, has been a source of enlightenment in all that region—one of the judges of the Illinois Supreme Bench having received his entire educational outfit there.

1836—A NEW ERA.

The year 1836 was an era in Congregational development in Illinois. In it came the Galesburg colony, to have its "plan of union" church organized in the next year, and by and by to be transformed into a Congregational church, and for these fifty-seven years to have been a fountain of pervasive moral and religious power, associated as it has been with Knox College, whose incorporation was effected the same year as the church. In this year comes in from York State the colony that settles Geneseo, founds its academy, where the writer and not a few others were prepared for college, and the Presbyterian church organized, soon to become Congregational. In that year (1836) also comes the set-

tlement that at once organizes its Congregational church at Lyndon (though for a time connected with Galena Presbytery), and secures its charter for an academy, in which the writer, after graduating from Knox College, taught a couple of years, preparing several young people to become teachers and fitting seven persons for college of whom two became ministers, one a missionary to the Karens, two to be lawyers, two to be teachers, one of whom, serving through the war, remained in the regular army until put upon the retired list as colonel—D. R. Clendenin, of whom his superior officer said, never braver man drew a sword. In this list of 1836 also came the churches of Waverly, La Harpe, Plymouth and Payson, those stalwart Puritan churches down there in Southern Illinois, besides those of Elgin and Yorkville on the Fox River. The church at Payson was organized May 16, 1836, with twenty members. In January of 1839 the church dismissed twenty of its sixty members to organize a Presbyterian church at Newton; but undismayed by this depletion the people went on and built one of the best and most expensive church edifices in the county. It was dedicated in March, 1841, and in November, 1842, it was burned. A very plain house was made to answer from 1844 to 1865, when the present commodious structure was built. The pastors run as follows: Rev. Anson Hubbard, Thomas Colc, Z. K. Hawley (six years), J. H. Prentiss, C. A. Leach (ten years), Horatio Foote (temporary supply), R. F. Shinn, S. A. Wallace, A. E. Allaban, Le Roy Royce, incumbent since October, 1891. One striking fact is that the present clerk, Mr. J. K. Scarborough, was elected May 26, 1844, and has been re-elected every year since for a full half century! The benevolences of the church for the last four years were \$3,587, an average of \$896.75, which has been about the run for many previous years. That comes, perhaps, from having such a clerk.

1837—1850.

In 1837 came the church of St. Charles, formed with nine members, by Father N. C. Clark, who acted as its pastor for three years, then served four or five years by Rev. Lucius Foote, and then to have, from 1847 to 1860, the pastorate of Rev. G. S. F. Savage, D.D., under whom was built the stone church, which serves to this day, the spiritual work done by him being of the same solid and durable quality. Then came the First Church of Rockford, that never asked for missionary aid; then those of Byron, and Carthage and Pittsfield. The latter place was named for the city in Massachusetts from which came some of the settlers and some of the members, the church being organized as Presbyterian by Rev. A. T. Norton and served, from 1838 to 1866, twenty-eight years, by Rev. William Carter, under whom, in 1841, it became Congregational,

and grew to have 175 members. Father Carter, of the Yale band, died in 1871 rich in the affection of his people and in the honors conferred upon him by the denomination, especially for his many years of devoted service upon the corporate board of the Chicago Theological Seminary. After him came Rev. W. W. Rose, for a splendid work of twenty years. The present pastor, Rev. J. O. Emerson, is now closing the fifth year of his service, the church having 237 members and a third house of worship, built of brick and in modern style, that cost the sum of \$18,000.

The church at Peru was organized presbyterially by Rev. Nathum Gould November 27, 1837, and congregationally January 4, 1853. On the council that reorganized it were Revs. Owen Lovejoy and M. K. Whittlesey and Deacons Cook of Princeton, Wood of Dover and Heman Baldwin of La Salle. The line of ministers were: Revs. Charles Dickinson, Daniel Dickinson, William A. Baldwin, Albert Smith, W. H. Collins (as supply, being pastor at La Salle), A. S. Harrington, Charles F. Martin (returned A. M. A. missionary from Cairo, Egypt, who died in the service of the army), A. H. Post, H. P. Roberts, C. B. Thomas, Ed. Ebbs, G. S. Bascom, Lathrop Taylor, N. F. Douglass.

In 1838 came the First of Aurora and those of Lockport, Dover and Greenville. In 1839 came those of Lisbon, Gap Grove, Seward, Ottawa, served twenty-one years by Rev. M. K. Whittlesey, D.D., before he took up a superintendency in Illinois under the A. H. M. S., and now in the eleventh year of a greatly successful pastorate of Rev. Warren F. Day, and Godfrey, which has served so long as the foster mother of the renowned Monticello Seminary. In 1840 came those of Lamoille, Sycamore, Turner, Woodburn and Bunker Hill. In 1841, Providence, Dundee, Milburn. In 1842, Crystal Lake and Canton; the latter, having been previously organized as Presbyterian at the time of the division in that church, took the New School side, and then at the date named became Congregational.

The year 1853 brought in Lee Center, Lyonsville, Park Ridge, Plainfield, Richmond, Waukegan, and Wheaton First; 1844 brought Joy Prairie and Moline; 1845 brought Beardstown and Lawn Ridge; 1846, Shirland, Toulon, Winnebago; 1847, Brimfield and Peoria; 1848, Chesterfield, Crete, Morris, Ontario, Udina; 1849, Farmington, Geneva, Hamilton, Port Byron, Victoria and Rockford Second, the same which having had but little more than time to entertain the General Association before its hundred-thousand-dollar church was burned out, and which is now rebuilding the same in these "troublous times," having kept up their benevolences to the full measure while under the first process of building as it is quite possible they may do while rebuilding.

CHURCH SEMI-CENTENNIALS IN 1886.

It is now time for the churches in Illinois which have been making Congregational history to begin celebrating it, and so the semi-centennials set in; Princeton led off, March 23, 1881. As if to remind them of the perils of the journey by which the colonists came and the perils to which they were exposed by the Black Hawk war, these celebrants were confronted by an immense body of snow, much of which had fallen within forty-eight hours, such that the roads were utterly impassable to the surrounding towns, though the railroad, having succeeded in opening one track, was able to bring other friends from a distance. Still the house was filled. Rev. Richard Edwards, LL.D., the pastor, presided. The historical paper was read by Rev. F. Bascom, D.D., a former pastor. It was a masterly setting forth of all the way by which the Lord had led them from Northampton, Mass., down to that occasion. Their main motive had been to advance the cause of Christ by planting religious and educational institutions in the West and so to help to save it from Romanism, from infidelity, fanaticism and barbarism. How nearly they have kept to that ideal their history shows. Nor was it merely a reformatory church as the series of revivals enjoyed gives proof. Even under their anti-slavery Boanerges, Lovejoy, Dr. Bascom says they had several interesting revivals. Of the 224 members received by him, 104 were upon profession. Under Dr. S. D. Cochrane, 51 were received and half by profession. Under Pastor D. H. Blake, of the 43 admissions, 21 came by confession. Under Dr. B. Bascom a powerful work of grace was enjoyed, Rev. John T. Avery, an evangelist, assisting. Under Pastor R. B. Howard, 84 admissions were made to the church. Under Dr. Edwards, of the 119 admissions to the church, 82 were by profession. The sending out of that colony from Northampton to the West was attended with revival interest, at home, for the organizing council service was at once followed by such a spiritual manifestation that the farewell greetings to the colonists at the pastor's house were participated in by 132 young people who had themselves just entered upon the Christian pilgrimage. The Princeton jubilee was also participated in by Rev. E. G. Smith, who offered prayer and made an address of reminiscences, himself a spiritual son of the church, who, after two pastorates, had these many years magnified the Word of God by his life and labor; by Rev. H. L. Hammond, whose ministry there came during the war, and so had much to do in rallying the people to raise their own company of volunteers, and in generating that public sentiment which, everywhere, was so much needed to hold the people up to the responsibilities of that solemn era; and by President Newton

Bateman who delivered an oration upon Christianity and Culture. At the council in Northampton the pastor, Rev. Ichabod S. Spencer, D.D., afterwards of Brooklyn, N. Y., the author of that immensely useful book, "A Pastor's Sketches," preached the sermon from the text, Luke xii. 32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," a discourse which was greatly stimulating to the pioneer band and, as Dr. Bascom says, is still preserved by the church as a sort of sacred relic, and from time to time is read in their public services.

I do not learn of any semi-centennial having been observed at Mendon, but it is a church that is holding on upon a high plane of activity—its benevolences running some years between \$700 and \$800. The Quincy church must have had a rich treasure of history if it hallowed the fiftieth year. The church at Jacksonville, on the 15th and 16th of December, 1883, observed its half-century data. Much of its proceedings I have already detailed.

The Lyndon church published its jubilee. The historical sermon was preached by one of her own sons, Rev. S. F. Millikan. It was a faithful portrayal of that church life. Rev. Daniel Chapman, a former pastor, an ex-chaplain of the army, then beyond eighty, with great sprightliness of mind and heart, gave a glow to the occasion. Of another speaker the preacher said: "The Rev. Simeon Gilbert became pastor of this church in May, 1869. Your pleasant parsonage, was built during the year of his ministry. He brought to his work fine scholarship, excellent skill as a writer, which led the way to the editorial staff of the *Advance* in 1871. On this throne of power and from this place of authority, as historian of the multiplying activities of the churches, week by week, he ministers to an audience many times greater than gathers in any church in the land." Another son of the church, the present writer, who had preached the sermon at the thirtieth anniversary, joined in, this time, with reminiscences. This church took itself off the home missionary list fifty-two years ago. It was organized the very year (1836) of the arrival of its colony of three families, the first to cross the Rock River for settlement. As they were praying that summer, at their day-time, mid-week prayer meeting that God would send them a minister, a man who had lost his way fell in upon them. He proved to be the Rev. E. H. Hazard, a home missionary from LaSalle County, who was out upon a missionary exploration. He at once became their minister, and it was under him that the two sons of the church named above were led as boys into its fellowship and into the ministry.

On September 11-13, 1886, Geneseo observed her half-a-century. Rev. Harry Brikett took the first evening throwing the course of the colony and of its outcome into a poem. The pastor, Rev. A.

Bushnell, delivered the historical address. Major J. H. Hosford discoursed of reminiscences serious and gay, personal and political. Mrs. H. T. Miller did justice to "The Women of the Colony." The church has been blessed with many revivals, and has sent out many well trained young people to enter the battle of life. Rev. W. A. Waterman, D.D., is now the pastor.

Elgin also kept its jubilee festival in this year of 1886, May 12th. As with all of these first churches the history of the church planting is the history of the immigration, of the settling of the community, of the cabin homes, of the rude sanctuary accommodations, of the revivals and of the progress made. The pastor, Rev. D. D. Hill, preached the historical sermon. Prof. H. M. Scott, D.D., delivered an address on laying foundations. Revs. Flavel Bascom, D.D., D. W. Wise, W. L. Ferris and the Hon. G. P. Lord participated. Of the 1,353 persons who up to that time had been received into the church 590 had come upon profession. In its apostolic succession stand Revs. N. C. Clark (the founder of very many of the Congregational churches in the Fox River Valley), Marcus Hicks, William H. Starr, William E. Holyoke, J. T. Cook, M.D., Fred. Oxnard, C. E. Dickinson, D.D., D. D. Hill, A. H. Ball and J. H. Selden, the incumbent. This church has a daughter, the Prospect Street Church of that city.

SEMI-CENTENNIALS IN 1887.

The First Church of Christ at Galesburg had an elaborate program for its jubilee February 25-27, 1887, inviting the First Congregational Church to participate. On Friday night a joint reunion; on Saturday afternoon historical sketches; Saturday night reminiscences, pastoral letters; Sunday morning, historical discourse by the pastor, Rev. A. R. Thain, D.D., on "The Church and the College"; Sunday noon, Sunday school commemoration; Sunday night, a song and praise service. Prof. George Churchill spoke upon "The College, the Church and the City"—how they came to be in the brain of the founder, Rev. George W. Gale, and in the working out of his plan. Thrilling were the many letters and narratives as to the experiences of the journey by land and water, and of the new country life and the first movings of the college, church and city. Mr. George Davis told "How We Built the Church and Run the Underground Railroad." Hon. H. R. Sanderson spoke of "Then and Now," himself a child of the colony and of the college. Pres. Newton Bateman discoursed upon "The Church and the College." "Ex-President J. Blanchard, in his rehearsal of the way by which the church had come," the jubilee report says, "was at his best, and carried his audience along with him in his vivid picturing of causes and effects." The Sunday school, for its share in the

festivities, had a brilliant letter from Rev. James H. Warren, D.D., of California, a graduate in 1846 of the second class in Knox College, also a talk from the writer—they two having been members of that church and Sunday school, and also of the "Society of Inquiry," under which they were accustomed to go out together three miles to Log City to run a Sunday school, one of the seventeen that were thus sustained in the region round about by members of that church and of the college society. Miss Mary Allen West had sent a thrilling paper of history and of sentiment, having been connected with the later stages of the Sunday school mission work as well as superintendent of the public schools of the county of Knox before entering upon her distinguished career in connection with the W. C. T. U., finding in Japan her place of departure for the land of glory as she was making a tour of love-service around the world. The church was organized as Presbyterian. In 1845 its government was modified, and an accommodation plan adopted which secured to both Presbyterians and Congregationalists their preferences and gave the church a double ecclesiastical connection. In 1856, the church having withdrawn from presbytery a year or two before, the name was changed to First Church of Christ, and by that title it is still known. The church was self-sustaining from the beginning. For many years it was the only one in the place. The church has had a gracious series of revivals. Multitudes of the students, here for a time, sojourned in it as members. In this way it has been honored as a foster mother of this large number who have gone forth to be useful as educated people in the world, not a few of whom have become home and foreign missionaries. She has had a grand succession of men who have served her in the ministry—Revs. G. W. Gale, D.D., Pres. H. H. Kellogg, Hiram Marsh, John Waters, E. Hollister, Pres. Jonathan Blanchard, L. H. Parker, Flavel Bascom, D.D., C. M. Tyler, D.D., F. T. Perkins, H. D. Huntington, A. R. Thain, D.D., J. M. Sturtevant, D.D., and A. Sherill, D.D. The church has sent off two colonies, the First Presbyterian and the First Congregational, the latter having had Dr. Edward Beecher as pastor for fifteen years, and then Rev. Mr. L. Williston, and now Dr. H. A. Bushnell.

The church in Canton, which in 1837 was organized as a Presbyterian church, on February 4, 1842, took the name and form of the Congregational. In 1887 it also celebrated the half-century. The leading part was an elegantly prepared paper by Mrs. Mary J. Law, one of the earliest members of the church. Besides tracing the history of the church, from her personal acquaintance with the members, she presented a loving memorial of the founders and of the people successively coming into the church and passing on to the church of the firstborn.

In that same year of 1887, May 1, 4, 5, the First Church of Rockford kept her jubilee, inviting her daughter, the Second Church, to participate in the same, and also the Westminster Presbyterian which had been formed by members from the First. Both responded cheerfully. The historical sermon was preached by the pastor, Rev. Theodore Clifton. He gave the line of pastors: Revs. John Morrill, Cyrus Watson, William S. Curtis, D.D., O. W. Norton, Lansing Porter, Lewis H. Loss, H. M. Goodwin, D. D. (twenty-two years, 1850-'72), Wilder Smith, Theodore Clifton, and now Rev. W. W. Leete is in his sixth year. Dr. H. M. Goodwin carried the people back along the diminuendo to the small things of 1850, and roused up grateful memories and suggestions all the way. Rev. Dr. C. H. Richards, then of Madison, Wis., also played upon the chords of association. That First Church still holds her own as the mother of churches, meriting, as she enjoys their filial reverence, and leading them on to yet greater achievement.

SEMI-CENTENNIALS IN 1888 AND 1889.

The church at Greenville, at first Presbyterian by name, then, in 1884, changed by the legislature to Congregational, came on, in 1888, to celebrate its fiftieth year. And so the church at Fremont, now Ivanhoe, in Lake County, organized February 20, 1838, after the Presbyterian order by Rev. John Blatchford, D.D., then pastor of the First Presbyterian Church of Chicago, the father of our brother, E. W. Blatchford, Esq., on the 20th of April, 1840, by its own act became Congregational, and in January, 1841, asked to be dismissed from presbytery for the purpose of uniting with the Rock River Association. On the 20th of February, 1888, the church observed its jubilee, whose report makes a plethoric pamphlet. It has had a vigorous, useful career. It has had some noble ministers. Drs. Blatchford and Bascom from Chicago gave them occasional service. Revs. J. H. Payne, Chauncey Cook, C. C. Adams, A. K. Fox, S. T. Dole, H. J. Ferris, C. H. Abbott were some of them. It has been one of the best country churches and now is sharing the field with the new railway station, Rockefeller.

The last semi-centennial for 1888, so far as I have them, was that of the Aurora First, on June 10th and 11th. Its report makes a pamphlet of 140 pages. It is the same story—organized as Presbyterian June 10, 1838, and by unanimous vote, July 1, 1848, changed to Congregational. In January, 1843, it had resolved to hold no fellowship with slavery, and so not to allow any slave owner or dealer, or any person who advocates the principle of slavery, in their pulpit. And then, after five years of such testimony maintained, they gave over the idea of reforming the Presbyterian Church, and went out with this last remonstrance: "*Resolved*, That wishing to bear

our testimony against the relation which the General Assembly of the Presbyterian Church sustains to slavery, we do hereby respectfully withdraw our connection from the Presbytery of Belvidere with the purpose of uniting with the Congregational Union of Fox River, and therefore request that the name of this church be stricken from the roll of said presbytery." The memorial sermon was preached by a former pastor, Rev. William L. Bray. Another former pastor, N. A. Prentiss, made an address. An historical paper was read by Hon. Charles Wheaton. Dr. James Tompkins read an essay upon "Congregationalism Adapted to the Times." Letters were read from Revs. Isaac Clark, D. R. Miller and W. H. Scudder, former pastors, also from Dr. Bascom, who had given them occasional ministrations. Of the 1,122 persons who up to that time had been received to the church about one-half had come by profession. The pastoral line reads thus: Revs. H. S. Colton, Chauncey Cook (the father of our Hon. B. C. Cook), J. A. Hallock, W. L. Parsons, D. R. Miller, Lewis Benedict, R. B. Bull, W. L. Bray, Isaac Clark, N. A. Prentiss, William H. Scudder, and the incumbent, Ed. F. Goff, since September, 1887.

The First Church in Ottawa kept its jubilee September 29, 1889. A Presbyterian church had been early organized there on the south side of the river where the town began. It had as ministers Revs. Mr. Perry, E. H. Hazard and R. W. Gridley, the last two of whom have already been mentioned. A son of Mr. Hazard told me of a call at their cabin home in Ottawa of Rev. Aratus Kent for dinner as he was traveling. He said his mother passed out, and behind the cabin he saw her crying. He asked: "Mother, what is the matter?" She answered: "Why the minister has come for dinner, and we haven't anything to set before him but potatoes and salt." Mr. Kent, hearing the reply, spoke out in a rallying way, "Oh, never mind that, I have made many a meal of that kind." Mr. Gridley had in an unusual degree the evangelistic spirit. He had left his delightful field in Williamstown, Mass., with a view to protracted meetings and revival work in the West. And so he had provided a large tent in which he might occasionally hold meetings about the country. This he did successfully. He organized the old Big Woods Church, and at Aurora he preached the first sermon. Coming to Illinois in June of 1834, he was settled in the First Presbyterian Church of Ottawa. When this First Congregational Church was organized in 1839 upon the North Side there were in all the vicinity about one thousand inhabitants, and Chicago had only four or five thousand. Rev. William Whittlesey, who at that time was supplying the Presbyterian church there, said: "It was desirable to start a new church on the North Side, where the town was growing up, and we formed a Congregational church." Rev.

Flavel Bascom and Rev. D. Gurley, of Washington, D. C., assisted in the organization, which consisted of thirteen members, Mr. Bascom and he acting as a committee of presbytery. Mr. Whittlesey died the next year. For the next two years there are no church records. The various congregations united at the court house under any preacher who might come along. At that time there came in a Mormon settlement, and notices were found in the *Free Trader* such as this: "Elder Clark, of the denomination of Latter Day Saints (Mormon), will preach at Mechanics' Hall." In 1842 Rev. Henry Berger came on to aid the Baptist brethren in a time of revival interest, and wrote: "The Lord, by His Holy Spirit, infused new life into all the churches, and many valuable additions were made to the little First Congregational Church—some thirty on profession and fourteen by letter."

Rev. Thomas S. Ward then served the church for three months; then Rev. James R. Dunn for six months; and then the youthful Rev. Rollin Mears one year and nine months; then Rev. G. W. Bassett for nearly three years; then Rev. Justus M. Clark for a few Sundays. June 26, 1848, came from Yale the young Rev. M. K. Whittlesey, who served as pastor twenty-two years, until 1870; and after that, for eight years, as Superintendent for Southern Illinois, under the A. H. M. S. Beginning with seventy-nine members, sending off in 1848 a colony of seventeen to form a Presbyterian church, another after to help a church on the South Side, and another in 1858 to start the Plymouth Church with fifty-eight members, when he left the entire membership had numbered 470. Two marked seasons of revival had been enjoyed under his ministry with the aid of the evangelists, Orson Parker and John T. Avery, and one in 1864 without outside help, which resulted in larger accessions than in any previous year except 1842.

The Plymouth Church 1858, absorbing the Free Church, which Rev. George Schlosser had served seven years, had for its first six months the services of Pres. Jonathan Blanchard; then the pastorate of Rev. W. C. Scofield for five years, under whom 111 members were received—81 of them on profession of faith; and then for six years the pastorate of Rev. Edwin N. Lewis, under whom there were 105 additions—65 of them on profession. March 6, 1870, the First and the Plymouth were united under the name of the former. The church at once called Rev. Julien M. Sturtevant, D.D., who remained three years and six months, having received 72 members with about as many removals. During this pastorate the present large and commodious church was built. Then, after an interval of a year, came Rev. Thomas J. Valentine for a service of three years and two months, with 59 additions and 34 removals; and then Rev. G. B. Barnes, who served five years, with 55 additions and 72

removals. "On this declining grade of members," September 1, 1883, came the present pastor, Rev. W. F. Day. Beginning with 242 members, in six years, at the time of the semi-centennial (1889) the church had added 191—of these 110 on profession of faith, leaving, with removals, 335 members. The total of members gathered into the church up to that time was 955, as reported by Dr. M. K. Whitteley in his half-century sermon, from which I have gleaned these facts of history.

At the jubilee other former pastors were prevented from being present, but Dr. Sturtevant sent a letter to be read, and Dr. Flavel Bascom, who had aided in the organization, was present to behold what God had wrought and to pronounce his benediction. A hymn, written by Mrs. Sarah Edwards Henshaw, a former member, was joyfully sung by the choir and the congregation.

HYMN.

With voice of prayer and hymn of praise,
O Lord, our God, to-day we meet,
And glad hosannas joyful raise,
And full adoring at Thy feet.

Through the long sweep of fifty years,
We backward gaze, and count to-day
The joys and griefs, the hopes and fears,
Which life thick scattered on our way.

Our Zion, planted by Thy hand,
At first a small and feeble vine,
Now flings abroad a grateful shade,
To all who crave its rest divine.

We ask Thee still our church to bless,
We ask Thee still its way to guide,
And winning souls to righteousness.
In Thy dear love may it abide.

O bless the Lord! Wake heart and voice!
Christian! pour out thy faith and love!
Here in the church below rejoice,
Till called to join the Church above.

At the Sunday school part of the celebration former superintendents made addresses. The first was that of the Hon. B. C. Cook, who gave reminiscences of the "Old First Church Sunday School," spoke of his pleasure at seeing some of those who were teachers and scholars in those bygone days, and of the duties and opportunities of teachers, and regretted the unsatisfactory character of his own labors there, although he has been known for these many years as a model Bible-class teacher and Sunday school superintendent not only at Ottawa, but in the Plymouth Church of Chicago and the First of Evanston, where is now his home. Dr. Charles Hurd gave an address on the "Plymouth Church Sunday

School," and Mr. T. D. Catlin gave a "Sketch of the School Since the Union in 1870." At night Rev. G. B. Willcox, of the Chicago Theological Seminary, "discussed in a masterly manner and from recent and extensive research the historic facts relating to the measures, mistakes, excellences, trials and triumphs of the Pilgrim Fathers."

This church, coming on to the present time (July, 1894), under the exceptionally successful pastorate of Mr. Day, numbers now 418 members, with an average of benevolent contributions for the last five years of \$2,621, and of home expenses of \$5,248.

SEMI-CENTENNIALS IN 1890 AND 1894.

Another we add to the list. It is that of Sycamore, organized April 11, 1840, which day was celebrated in 1890. Mr. Roswell Dow, one of the members, was the historian. He says "there were inquiries as to where they could find a Congregational minister to help them organize, 'there being a determination,' as one of them expressed it, 'to organize minister or no minister.'" Judge Rose came to Chicago to get the pastor of the First Presbyterian Church, Rev. Mr. Bascom, to go and help them. The judge rogueishly said, "Mr. B. gave a sort of Presbyterian look, and then said, 'I will go.'" It was probably some exigency of pastoral work that prevented him from going. Rev. Edwin E. Wells, the pastor for three years on from 1843, sent to Ottawa for Rev. Chauncey Cook to help in a revival service. Judge Rose, now in Minnesota, wrote of that helper: "He was well prepared for the work before him—was sixty years of age—strong in body and mind. We felt the need of help to meet and overcome the enemies by which we were surrounded, consisting of Sabbath breakers and the most profane. He preached for several days in the old court house. In argument he was Websterian. It has not been my privilege, before or since, to hear his equal in that regard. Some of the most prominent in wickedness came humbly confessing their sins, and all were made ashamed of their transgressions." As was common with those churches, this one had its perpendicular standing rule on the subject of slavery. Dow quotes a political writer of that time who said that the anti-slavery vote would be equivalent to the Congregational membership in the United States. Mr. Dow also says: "Several of the great religious bodies got split upon the rock of slavery; the Congregationalists did not. Was it that, on account of the independency of the churches, there was no such thing as a Congregational body to split?" The same was the relation of the church to the liquor traffic. At the first session of the board of supervisors in their County of DeKalb, at Sycamore, in 1851, one of their first acts was to grant one or two tavern licenses. Other

applications were pending for the next day. The Congregationalists got up a petition, with the name of nearly every woman in it, in addition to those of the men. Some of the board were disposed to treat the question disrespectfully, but they agreed to meet the citizens that night in the Congregational church. There the Congregational pastor, Rev. William Hudson, was the principal speaker, and the jubilant historian says: "The result has been that the board of supervisors of DeKalb County has never to this day granted another license to sell intoxicating drinks." The local paper, *True Republican*, said in its report: "When the Congregational church of Sycamore wants a really excellent thing it has been of late in the habit of sending for Prof. H. M. Scott, of the Chicago Theological Seminary. It sent for him when they laid the corner stone of the new church, and again to preach the dedication sermon at its completion. And now at this semi-centennial they turned to him at once as the man to respond to the principal toast, 'The Event We Celebrate,' and it was done in his happiest vein." A unique affair was the singing of the original choir. Eight of those who sang in the choir forty or fifty years ago, and two who sang at the organization of the church, sang for this occasion, led by the tuning-fork, and, the newspaper says, "It was a marvel that hymns could be so sung that the words could be understood."

Our dear old church out here at Lyonsville was perhaps the last one to hallow the fiftieth year as it did in May, 1893. Their own good deacon, Robert Vial, was the regular historian, using a well-prepared paper. Former pastors, Revs. F. W. Bush, LeRoy Hand and J. C. Armstrong made addresses. Letters were read from other such pastors, C. M. Sanders and R. L. McCord. Revs. H. S. Harrison and W. A. Evans were also present. R. B. Guild, O. W. Fay, J. Porter (not Jeremiah), and Francis Leonard had served in that pastorate. This mother church has no thought of giving up. With Hinsdale, Western Springs, LaGrange and the great city drawing upon her country supply she keeps right on, without supplemental aid, keeps her parsonage supplied and her pulpit, and remembers the several societies.

ERA OF CONGREGATIONAL DEVELOPMENT IN CHICAGO—THE FIRST CHURCH.

We come now to the era of Congregational development in Chicago. It was ushered in by an explosion. As already stated, the first three Presbyterian churches had come along largely by the accession of Congregational material. The First has always had pastors of Congregational antecedents. Deacon Philo Carpenter and family had gone from it to the Third on the West Side. In that church the anti-slavery leaven was working as we have seen in so many other churches. Its members were anxious that its New

School General Assembly should take action to purify the denomination from that sin; and for this it was confidently looking to the session of that body at Detroit in the year 1850. When that action proved to be equivocal the church thought that the time had come for a decided course; and so the following resolution, among others, was adopted in imitation of the Presbytery of Rochester, N. Y.: "*Resolved*, That this church, so long as this vacillating policy is pursued, hereby declare their determination to stand aloof from all meetings of Presbytery, Synod and Assembly, and thus, as they believe, free and relieve themselves from all responsibility." *Forty-two* out of *sixty-eight* resident members approved this resolution either by voting for its passage or by signing their names to it afterward. When the Third Presbyterian Church had taken this action the Presbytery of Chicago was called together, which pronounced said action disorderly, and required the church to rescind it. The church refused to obey the mandate (precisely as in the celebrated Graham case, the Synod of Cincinnati refused to obey the General Assembly), whereupon the presbytery, instead of dealing with the church as a body, or directing the session to try them individually, declared that those who had *voted* for the obnoxious resolution had thereby separated themselves from the church, and directed the session to strike their names from the church roll. Thus summarily ejected, without trial or accusation of sin or crime, these forty-eight persons, with Deacon Carpenter in the lead, were duly organized by council as the First Congregational Church on the 22d of May, 1851. Though they had contributed the larger amount to the church edifice they received for it no compensation, but at once erected on West Washington, near Union, a small frame house of worship, which they occupied until it was destroyed by fire on a Sunday night in June, 1853. It is but justice to the writer to state that his little green sermon, fresh from Union Seminary, the last one preached in that church, and on the afternoon of that same Sunday, did not set fire to the pine structure, although it must be admitted that a recent inspection of the alleged offender found it in a very yellow and smoky condition. A second edifice of wood was at once built on Washington at the corner of Green, and occupied until October, 1855, when a substantial and spacious house of stone was dedicated on that same lot; and when the accused incendiary was absolved by invitation to join the pastor, Rev. G. W. Perkins, in the entire service of the day, and to preach one of the two sermons of the occasion. As to the feelings of the people at that time, Dr. Goodwin has well phrased it: "Turned out of house once; burned out once; not a little jeered at as the 'nigger church'; compelled to steady sacrifices; meeting here and there, and having at best only chapels that were incon-

venient and unattractive; this dedication day must have been much like a good ship's easting anchor in a peaceful harbor after long buffeting with storms."

The first call to the pastorate was given to the Rev. J. M. Davis on a salary of \$800. After preaching for a brief period he declined the call. Rev. Owen Lovejoy was then unanimously called, but the record shows no response. For a year and a half, from June, 1852, Rev. J. M. Williams, D.D., served as acting pastor, and Rev. W. A. Nichols then for six months in the same capacity. Rev. G. W. Perkins, of Meriden, Conn., in September, 1854, entered the work, and in January, 1855, was installed as pastor. Under him that first stone church edifice was built. In the pulpit he was a man of great felicity in expounding the Word, and in the parish of rare facility in reaching the people. He gathered in numbers rapidly. He readily joined his people in lisping the prophecy of two Congregational enterprises, a newspaper and a theological seminary for the denomination. It was my great pleasure to take with him my first vacation. It was in the summer of 1856. We went up by the good "Lady Elgin" through Lake Superior. As we returned he said to his wife that he felt good for fifteen years more of pastoral work, and in two months he was down by a malady for which there was no remedy as a post mortem revealed. As desired by the church, two sermons were preached, one by Pres. Jonathan Blanchard and one by the young pastor of Plymouth.

As a prime element in the choice of Mr. Perkins was his anti-slavery record, so was it with the call of William W. Patton from the Fourth Congregational Church of Hartford. Before the evening of the installation he had not been seen by the people. So, as I was to give him the right hand of fellowship, when he rose to receive it I had the privilege of seeing the people straining their vision to get a first view of the new pastor. He had no meeting house to build, but right earnestly by his solid sermons and pastoral ways did he set himself to building up the church and the congregation. And how he did throw himself in the *Congregational Herald* and the Seminary, and during the war into the Sanitary Commission, and every other opening for the support of the government and the army! On the 4th of July an emancipation prayer meeting was held year by year. Then, after eleven years of this service, the new paper, *The Advance*, laid claim to him as editor-in-chief.

Then, again without candidating, came, January 1, 1868, the pastor, Dr. E. P. Goodwin, who has already reached this year and a half beyond his quarter centennial. Not a few years hence may the time come for appropriate estimate of the work of this man of God in the First Church and in the kingdom. In the year when

our nation was celebrating its centennial this church was observing its quarter centennial, which was also the twenty-fifth anniversary of the denomination in the city. It was on Sunday, May 21st, Dr. Goodwin, in the morning, preached the memorial sermon. In the evening addresses were made by Dr. W. W. Patton, Hon. W. W. Farwell and Rev. J. E. Roy, and a statistical statement was read by the clerk, Mr. J. W. Sykes.

This has been indeed a mother church. She was one of the foremost to inaugurate mission enterprises in the city. Her first was the Edwards, under Rev. W. A. Nichols, in 1853, which became the Edwards Church, and is now the Westminster Presbyterian. Then, in 1856, there came on the South Mission, which, pushed with enthusiasm, had a career of great prosperity and marked spiritual fruitfulness, but finally passed into the hands of the Methodists, and is now an M. E. church. Then as the union of two other missions, the North and the Industrial, came the Tabernacle, which has had its wonderful career of usefulness, and has now a position of immense possibility. Then, in 1858, came on the West Mission, holding its sessions upon the green grass for six weeks and in four unfinished houses, until its own chapel near where is now the Brown School, to be removed in 1859 to the west side of Union Park and there to become the Union Park Church.

By the joint effort of the Union Park and of the First churches the Bethany Mission was brought along to become the Bethany Church. In those times the First Church had three outside schools running for years, and part of the time four or five, besides the home school, aggregating from twelve to fifteen hundred children; three or four chapels to be provided, and these enlarged as there was need; teachers supplied; books and musical instruments; prayer meetings kept up weekly, and a vast amount of visiting done among the families on the field—all this while the membership did not exceed 350, while a house of worship was being erected, involving a debt of \$10,000 or \$15,000, and, as Dr. Goodwin said, the crash of 1857 coming in, besides. And since that early time the First Church has added to her family the Covenant, the Warren Avenue and the Grace, while she has had a hand in caring for the Douglas Park, the Leavitt Street, the Olivet and the Ewing Street as grandchildren. And yet the original church has kept herself on the lead with a membership these last five years ranging from 1,400 to 1,288.

PLYMOUTH CHURCH.

The Plymouth, with its forty-seven members, followed the First Church by only a year and a half, its organizing council convening on December 1, 1852. It also had an anti-slavery origin.

Its members came off from the First Presbyterian Church. The two reasons it gave the council for the separation were as follows: "First, The conviction that the growth of the city warranted the establishment of another church professing the same fundamental doctrines of faith and practice with that from which the separation was made. Second. A desire to be united under a church polity which would secure to the majority the right to carry out their own acts of discipline and benevolence, and that would be free from all ecclesiastical connection with the sin of slavery." It worshiped first in Warner's Hall, then in its own frame edifice on the school section, southwest corner of Madison and Dearborn. Up to the time (September, 1855,) of the removal of this building upon its own lot, corner of Van Buren and Edina place (now Plymouth place) Rev. J. M. Davis had supplied the church seven months, and Rev. N. H. Eggleston, as pastor, eighteen months. Rev. J. E. Roy began pastoral work with the new location September 1, 1855, was installed on the first Sabbath of July, 1856, and by council dismissed July 1, 1860, after nearly five years of service, to accept the post of Chicago Secretary of the American Missionary Association. The succeeding pastors have been Revs. Jacob R. Shepherd, Harvey D. Kitchell, D.D., Lewis E. Matson, William A. Bartlett, D.D., Charles H. Everest, Henry Martyn Scudder, D.D., and the incumbent, Frank W. Gunsaulus, D.D. Under Dr. Kitchell the stone church was built on Wabash avenue, and under Dr. Bartlett the other stone structure on Michigan avenue. After the fire the church removed to the latter building, and with it was merged the original South Church, founded November, 1853, by Deacon C. F. Gates, which had been served in the ministry by Revs. Edwin E. Wells, C. S. Cady, W. T. Bartle, James H. Dill (who died in the army), William B. Wright, D.D., and Charles M. Tyler, D.D., and which, at the time of the union, was paying a salary of \$3,500. The Plymouth has developed the Doremus Church, the Clinton Street Mission and Church, afterward merged into the Ewing Street Church, and the State Street Mission, which became the Armour Mission.

NEW ENGLAND CHURCH.

The New England Church came on with twenty-five members six months after the Plymouth—its council for organization meeting June 15, 1853. Rev. John C. Holbrook, D.D., of Dubuque, Iowa, who had come to the city to found the *Congregational Herald*, became also the founder of this church, which he supplied until the close of 1855. Then Rev. Charles P. Bush supplied for nine months. Rev. S. C. Bartlett, D.D., of Manchester, N. H., was installed April 15, 1857, and after two years was dismissed to take the chair of Biblical Literature in the Theological Seminary.

Then came in Rev. Samuel Wolcott, D.D., from September, 1859, to December, 1861. After a pulpit supply by Revs. William B. Clark and Starr H. Nichols, Rev. John P. Gulliver, D.D., of Norwich, Conn., became pastor, serving from November, 1865, to July, 1868, and then resigning to become president of Knox College. Then came in Rev. L. T. Chamberlain, D.D., from October 27, 1869, to July 28, 1877, resigning to take the Broadway Church of Norwich, Conn. Rev. Arthur Little, D.D., from Fond du Lac, Wis., came next as pastor, from 1878 to 1889, resigning to go to the Dorchester Church, Boston. In 1891 Rev. James G. Johnson, D.D., the incumbent, was installed. The New England having used first a hall, then a frame tabernacle, in August, 1865, laid the foundation of its stone house of worship on Washington Square, and on the 7th of February, 1867, dedicated it. The great fire of October, 1871, which destroyed this house, that was then having a congregation of about 800, also burned the business places of all its people but three, and left roofs over the heads of only three of its families, those being off in the northwest part of the North Division. The church being thus so completely wiped out, it was deemed a justifiable measure that the pastor should go East to raise funds to aid in rebuilding the holy and beautiful house. He succeeded in raising \$30,000 and the structure was reproduced, and the aid thus afforded has proved a first class investment, as the church has since been paying back into the treasuries of benevolence from ten to twenty thousand dollars a year. Its Elm Street Mission has grown into the strong Lincoln Park Church under its able leader, Dr. Beaton, though of its first house of worship nothing was saved from the fire but the pulpit, its Bible and the cabinet organ, which that early gritty pastor, Mr. Sumner, had buried in a hole which he dug in the ground. Its Sedgwick Street work has also come on to be a prominent church under its excellent young pastor, Rev. William H. Day; while the Lake View Church, a daughter of the Lincoln Park and a granddaughter of the New England, has been cared for by both, and is now having a large prosperity under Rev. Dr. P. Krohn.

It is a startling indication of the changes wrought by time and the fire upon that society that, of all who were attending upon the church in that summer of 1853, only six now remain connected there, and these were then young people belonging to the Sunday school and the choir, but not with the church. They were Mr. Albert L. Coe, Messrs. George B. and Clinton Carpenter, and their two married sisters, and Mrs. Max Hjortsburg, Col. C. G. Hammond's daughter. Surely, city pastors preach to a procession.

UNION PARK CHURCH.

The Union Park Church came up on this wise: The Seminary

having been opened in the rooms of the original stone edifice on Washington and Green, the place had become too strait for the institution, and the apartments were much needed by the church. What shall be done? was the question that was engaging the board of directors in those panic times. In our distress the pastor, Dr. Patton, said he did not see what better could be done than to take their mission school building, erected in 1858, on Washington just beyond Union Park and move it upon the Park site for the Seminary. Col. Hammond expressed admiration at Dr. Patton's fertility of resources in that case, as in so many of the other business straits of the Seminary. In 1859 the plan was carried out—the building removed, fitted for Seminary and church purposes at an expense of \$1,200, the house to become the property of any church to be organized there in connection with the Seminary, which, however, in October of that year started off with the mission Sunday school as its consort. But on the 1st of January, 1860, the Seminary professors—Haven, Fisk and Bartlett—opened regular Sabbath services in the chapel; and on the 22d of May the Union Park Church of nineteen members was organized by council. The professors continued to supply until the first Sabbath of October, 1866, when Rev. C. D. Helmer, D.D., from the Plymouth Church, Milwaukee, entered upon the pastoral services. He was installed on the 20th of the following December. Up to the coming of Mr. Helmer 214 members had been received, and the number then stood at 172. In 1865 the church building was remodeled and enlarged; it was again enlarged in 1867; and was burned out in February, 1869. In the August following the corner stone of the present commodious and elegant structure was laid, and it was dedicated November 12, 1871, and had cost about \$200,000. This surely was a beautiful case of development—such a church and such a Seminary out of such a mission building on the frontier of the city! But the development of the interior life of that church with its outside growths and of that Seminary is the more marvelous still. And of each it can only here be said, as Daniel Webster said of Massachusetts, "There she is!" and Dr. F. A. Noble's pastorate of fifteen years has been simply on a par with the progress of the Seminary.

CHICAGO CHURCHES—ALL.

From such late beginning and from such early struggles has the Congregational system in Chicago come along until now its churches within the city corporation number *sixty-eight* and in the Chicago Association *eighty-four*, with a membership of 15,385. This rapid increase must have been largely due to our Chicago City Missionary Society, now happily auxiliary to our Illinois Home Missionary Society. The exchequer of the city society has run from

\$20,000 to \$30,000 a year, and in eleven years has organized 44 of these churches, 7 of which have already become self-supporting—the University Church, the Rogers Park, the Lake View, the California Avenue and the Central Park. This city society has also founded 48 Sunday schools, has purchased 19 church lots, has erected 23 church buildings, represents \$270,000 worth of church property, holds in trusts 11 church sites, valued at \$114,000, has aided 14 other city churches, and has now under commission 46 missionary pastors, and under oversight 61 such pastors.

A most important auxiliary to this city society has been its own daughter, the Congregational Club. Here the interests of that society and of the denomination in general have been enthusiastically espoused and materially aided. Here has been generated our ecclesiastical *esprit de corps*, whose stimulating influence has been felt far beyond the confines of the city. Its membership has ranged from 300 to 400. Its series of presidents has come from among our foremost men. It has dealt with living questions, and this it is believed has been an important element in the great success of both societies.

ILLINOIS CHURCHES—ALL.

The history of Congregationalism in Illinois must call for a total of its churches. This from Dr. Whittlesey's compilation for 1894 runs up to 313, with 40,225 members. And these 313 churches are united for half-yearly meetings in fourteen local associations—the Aurora, the Bureau, the Central, the Central East, the Central West, the Chicago, the Elgin, the Fox River, the Quincy, the Rockford, the Rock River, the Southern, the Springfield, the German, and all under the General Association of the State for an annual session.

The General Association, which had been organized in May, 1844, at Farmington, came back to that place in 1849 for its quarter centennial. Rev. William Carter, of Pittsfield, who had been moderator at the organization, was chosen to the same office for this occasion. An afternoon was given to memorial services. Rev. M. K. Whittlesey, D. D., the corresponding secretary, an office he had then held for 17 years, read a paper on the statistical history of the association, in which he found that the body which had begun with nine ministerial members and five delegates (although there were then sixty-four of our churches in the State) had come on to number 233 churches and 247 ministers, and that the two local associations—the Illinois (now Quincy) and the Fox River—had become thirteen. Rev. S. G. Wright read a paper on the home missionary work of the association. The moderator read one on the educational work of the body, and Rev. J. E. Roy

read one on the home missionary work in Illinois previous to the organization of the State body.

In 1894, at Oak Park, came the jubilee. Rev. W. M. Barrows, D.D., was chosen moderator, and the registrar, Rev. M. K. Whittlesley, D. D., was now in the 26th year of his service. Again he gives a statistical history and finds 313 churches and 40,300 members and 355 ministers organized into fourteen local associations. Rev. J. M. Sturtevant, D.D., spoke upon the "Pioneer Ministers"; Rev. E. F. Williams, D.D., read a paper on "Fifty Years of Theological Development"; R. E. Jenkins, Esq., read a review of "Fifty Years of Sunday School Work"; Rev. J. E. Roy presented "Fifty Years of Home Missions in Illinois"; the Hon. W. H. Collins and Rev. S. G. F. Savage, D.D., discoursed upon "Reminiscences—Then and Now"; Rev. Eli Corwin, D.D., gave "Fifty Years of Church Building in the State"; Rev. Moses Smith magnified our "Fifty Years of Foreign Missionary Work"; Mrs. Isaac Cliflin had "Fifty Years of Woman's Work in Illinois," with illustrative addresses by Miss Sara F. Anderson, principal of Rockford College, Mrs. A. E. Arnold and Mrs. Hiram Foot; Rev. Richard Edwards, L.L.D., indicated the "Influence of Congregational Churches on Schools and Colleges"; Pres. F. W. Fisk, D.D., the "Influence of Congregational Churches on Theological Education"; and Rev. Drs. N. I. Rubinkam and J. F. Loba presented the "Message of the Past to the Present." The attendance was large, and the entire service one of glowing interest.

CONGREGATIONALISM AND EDUCATION IN ILLINOIS.

Such a history must also include the influence of Congregationalism upon education in the State. Incidentally I have already given the development of the Illinois College by the Yale band of Congregational men who at the first plunged into Presbyterianism, but the most of whom, with their churches, afterwards worked out. Rev. Dr. A. T. Norton, in his "History of Presbyterianism" of this college, remarks: "That institution meant at first to be Presbyterian, then Presbyterian and Congregational, has been carried over wholly to the Congregational side." Whatever change there has been has come, I take it, by a natural process, the resultant of nature and of affinity; and like Yale College, its mother, it is no doubt the college for Presbyterians and for all good people who desire to secure the advantages of the higher and Christian learning. It was clearly a divine Providence that put this leaven of Puritanism right down in that upper-southern portion of our State, so that laying its hands upon both parts of the State it might exert its assimilating and exalting force upon us all in Illinois. The short list of its presidents is as follows: Rev. Edward Beecher,

D.D., Rev. J. M. Sturtevant, D.D., Rev. E. A. Tanner, D.D., an alumnus, whose brilliant career was, alas! too soon cut off, and Dr. John E. Bradley. It is a beautiful sight, the working of a long life of service into a single institution as was that of the senior Dr. Sturtevant. Men die, but institutions live, and blessed is the man whose life abides in an institution.

Knox College, founded in much the same plan-of-union way, after an uncomfortable contention, came to a concordat by which, of its twenty-five trustees, the two correlated denominations should be held to an even number, about ten for each, while the other five should be of men in other evangelical churches. Under this arrangement concord has prevailed, and great prosperity has come along. Its presidents have been Revs. H. H. Kellogg, Jonathan Blanchard, who graduated its first thirteen class; Harvey Curtis, D.D., W. S. Curtis, D.D., J. P. Gulliver, D.D., Newton Bateman, LL.D., who served nineteen years, and the incumbent, John H. Finley, M.A., Ph.D., an alumnus, whose administration has been initiated with marks of gratifying success. Its students this last year numbered 624, and its alumni count up 905.

Beloit College, as said President Chapin at its quarter centennial in 1872, for its incipient convention, August 6, 1844, united friends of Christian education in the three adjoining States—Illinois, Wisconsin and Iowa—and received of its fifty-six members twenty-seven from Illinois. Its patronage and its funds for endowment, much larger of late than ever, shows that the founders did not reckon amiss as to Illinois. So this Yale of the West finds a place in the history of Congregationalism in our State. In it how grandly stood out the personality of its first president, Rev. A. L. Chapin, D.D., who guided its young life and opening maturity for forty years! And how beautiful the fitting into his life and administration that of the alumnus, Rev. Edward D. Eaton, D.D., LL.D.! The students of Beloit are said to have belted the globe, so that one visiting them could do so by easy stations on the circuit.

Wheaton College, born of Wesleyan faith and zeal, gravitating by affinities of doctrine and polity into the Congregation fellowship, and led for these thirty-four years by the Blanchards, father and son, has proven itself a promoter of sound learning, of high character, and of healthful influence upon the church, society and government. Her graduates have been earnest, consecrated men and women, and some of them are becoming eminent in the service of the human kind. The Jacksonville Female College, founded by the wife of Dr. Theron Baldwin, of the Yale band, has borne the lineaments of the New England educational idea. The same has been true of the Monticello Seminary, whose first principal and godfather was Theron Baldwin himself. The academies at Mar-

shall, Albion, Princeton, Lisbon, Geneseo, Lyndon and other places in Illinois, though in time they were transformed into the high schools of the public system, were fountains of blessing in the new communities where they were planted, and do yet abide in their influence as reproduced in the lives of their pupils and in the educational trend of their respective localities.

Our Theological Seminary for the Interior which, from the small things named already, has come on to the proportions of a theological university, is in part a belonging of our Illinois Congregationalism by its location, by its Illinois professorship, by its heavy share in the endowments, and by its circumambient sympathy and influence. It is becoming more and more a mighty factor in the spiritual dynamics of our interior, our country, and the world, and by so much a supporter of that church system by which it is also sustained. Its faculty, from the three stalwart men named above has come on to number a round score. And its alumni, so soon after that early day, are to be counted as 577, and who, as the catalogue shows, are to be found in all parts of our country and of the world, making their lives tell for righteousness and for godliness.

ILLINOIS RELIGIOUS PRESS.

Our religious press enters largely into the inventory we are making. *The Prairie Herald*, of Chicago, from 1845 to 1855, sought to serve the double purpose of an organ for the two correlated denominations. It was conducted by the brainy, spiritually-minded, just man, Rev. J. B. Walker, D.D., who had served churches of both denominations, and who had made the students of that day in the West his debtor by that basal work on theology, "The Philosophy of the Plan of Salvation," which was put into some of the colleges as a text-book. In 1855, mainly by the enterprise of Rev. J. C. Holbrook, D.D., the *Congregational Herald*, a "blanket sheet," was founded. It had, for office editor, Rev. H. L. Hammond, and for editorial corps Revs. W. W. Patton, S. C. Bartlett, W. A. Nichols and J. E. Roy. But, as many children die teething, so do many religious newspapers. But for the six or seven years of its existence it did valiant work for our system of polity and doctrine, mightily showing up the anti-slavery cause. Then, after a breathing spell, in 1866, our men took hold again, and this time, with an endowment fund of \$50,000 for the new venture, whose name, *Advance*, was struck out by C. M. Cady, of the firm of Root & Cady; and so the name *Interior*, upon which we had hung for some time, was passed over to our Presbyterian brethren. But the fifty thousand was not enough. Other twenty-five thousand had to be put up and also *sunk* before the print could make its own way. Its weekly budget of the sifted news, its medium of communication between

our organized beneficences and the churches, its messages of spiritual edification, its discreet discussions of current topics in ethics, politics, science, missions, theology, have made it a standing council for our people, a non-adjourning parliament of man. Such a paper becomes a pass-word of the denomination, a symbol of itself. By its name it is not to stick fast in John Calvin nor in John Robinson, nor is it to be a runaway, but to *advance* by a steady progress that is not to be retraced.

ILLINOIS CONGREGATIONALISM AND REFORM.

Nor can our history come to a close without a recognition of its relation to reform. Elijah P. Lovejoy, a son of a Congregational clergyman in Maine, a graduate of one of her colleges, writing on a political paper in St. Louis, supporting Henry Clay for the presidency, favoring the colonization society, when converted under Dr. Potts, turned to prepare for the ministry. After he had studied at Princeton for the ministry, upon earnest entreaty of Christian people in that city to start a religious paper, he got up the *Religious Observer*. But in it he could not help rebuking the evils of slavery now and then; and so his office was raided and he, the moderator of the Presbytery of Missouri, was obliged to shake off the dust of his feet against that city and to come to Alton, where he was promised protection, and where, from those Eastern anti-slavery people round about, he would have sympathy and support. But even there three presses, one after another, had been destroyed and thrown into the Mississippi. A fourth from Cincinnati had been landed. It was in the old stone warehouse of Godfrey & Gilman. The mob assembled, destroyed this last press, threw it into the river, set fire to the warehouse in which Lovejoy and his defenders were on guard, and then from behind a pile of lumber fired a volley of six balls into his body as he was escaping from the building. As I have already said, the Yale men at Jacksonville were in full accord with Lovejoy. It became doubtless true, as was said by one of the slaveryites, that "every drop of Lovejoy's blood would be as good as a thousand abolitionists." That mad act gave a mighty impetus to the anti-slavery cause in Illinois and in all the land.

In 1838 Benjamin Lundy, the veteran abolitionist of Maryland, had located at the then promising town of Lowell in LaSalle County, where there was already a Congregational church, to publish a paper named the *Genius of Universal Emancipation*. In 1839 Zebina Eastman, a young Congregationalist from Vermont, a printer, went to Lowell to join Lundy in printing his paper. Mr. Lundy dying very early the paper was left to Eastman, as was the mantle of the elder. In 1842, invited to Chicago by several aboli-

tionists, Dr. C. V. Dyer, H. L. Fulton, S. D. Childs, Calvin DeWolf, N. Rossiter, Rev. F. Bascom, L. C. P. Freer, J. Johnston, he removed to this city and started the *Western Citizen*, which became not only the leading anti-slavery organ of the Northwest, but also one of the leading papers of Chicago. When I came to Chicago in 1855 I found Mr. Eastman one of the leading members of the Plymouth Church and still publishing his paper, though now changed in its name to the *Free West*, as the politics of free soil was coming on. His paper had been a mighty generator and sustainer of anti-slavery sentiment. I had been acquainted with it through my boyhood. His paper, as the political issue of slavery was becoming more and more sharp, was merged into the *Tribune*, and he for eight years, under Lincoln and Grant, was United States consul at Bristol, England, improving every opportunity to show the Union cause and to remove the prejudices of the British people against it.

The course of this history has shown how intense was the conflict of the young Congregational churches with the entrenched crime and shame of slavery. They were stirring up public sentiment by their resolutions; they were disfellowshipping slaveholders and slavery apologists; they were bearding presbyteries and synods and general assemblies and the national benevolent societies; they were organizing testimony against all complicity with slaveholding; they were withdrawing from societies that did not come up to their standard; and so they were hastening on the final challenge of the slave power and also its overthrow. But it cost them much. It cost them in good name, in business interests, in social recognition. Yet it was this very enthusiasm of our people that turned the tide of fellowship toward their church system. They dared to rebuke ecclesiastical bodies, and these in turn dared, as in Chicago, to strike back, and so came reconstruction upon the Congregational plan. With this sort of training upon the principles involved in the slaveholders' rebellion it would be expected, of course, that the adherents of these churches would be among the foremost in rallying to the support of the national life. At the end of the war I sent a circular to all of our churches in the interior inquiring how many of their members they had sent into the army, and the tabulated answers revealed the fact that they had sent *one in four of their entire male membership, including old men, invalids and boys!*

The same was true as to the temperance reform. The like process of testifying was resorted to: members not allowed to manufacture, sell or use intoxicating drinks; no alcoholic wine at the communion table; no license in town or county of the liquor shop; these were watchwords. In 1855 our State had been allowed to vote

upon constitutional prohibition. We preached; we made addresses; we rolled up big majorities for that measure in the northern half of the State, but the southern came back upon us with a submerging vote. We looked to our vineyard for grapes, but it brought forth sour grapes. And so our Congregational Association has many times put itself upon record as opposed to secret oath-bound organizations, as rivaling the churches in its forms of worship and in its claims, and as jeopardizing our civil institutions. A man who observes strictly his masonic oaths to protect a fellow craftsman cannot be a safe judge or juror or sheriff. This multitude of societies robs the family exchequer, robs the church treasury.

ORGANIC AGENCIES.

And what were the organic agencies behind the churches by which this Congregational propagandism was carried on? In the first instances, by direct influence, as already noted, it was the Missionary Society of Connecticut. It propagated the Puritan principles and spirit, though through another system; but these, by and by, asserted their natural and organic form, *e. g.*, Illinois College, and some of the very churches which the Congregational society had put into an alien polity. Then came on the American Home Missionary Society for its majestic work as pioneer church builder. Under it, at first, the plan of union was yet in force; and, even after its nominal renouncement, the spirit and habit yet prevailed in not a few cases. But still, with the reaction against the ecclesiasticism and the conservatism as to slavery of the Presbyterian partner in the A. H. M. S., Congregational churches were multiplied, and were increased in influence. In 1860 the New School General Assembly having withdrawn from that society, it was left to do its beneficent work for the Congregational system without the entangling alliance. In short, so far as the supervising agency was concerned, we can say that the inventory of Congregationalism, as already given, was mainly the outcome of the American Home Missionary Society's work in Illinois, and of its stalwart auxiliary, the Illinois Home Missionary Society which, under its secretary, Rev. James Tompkins, D.D., for the last sixteen years, has been doing our State work with great success. It has developed policies a long time desired—the pushing of city missions, the commissioning of evangelists and the going down into our Egypt, where it has brought forward that entire Southern Association of twenty-seven churches and 1,773 members and 1,861 Sunday school scholars, with \$17,822 for home expenses the last year. What lighthouses set in Egypt!

To this agency, associated also, as I have already shown, with our Chicago City Missionary Society, we must add its mighty sup-

porting arm of service, our Church and Parsonage Building Society. Said Dr. Lyman Beecher, at the Albany Convention, "If you want martins, you must put up martin boxes." If Premier Cecil Rhodes is to hold Mashonaland, he must have his Forts Victoria and Salisbury. For forty-two years that society has been shoving up these garrisons in Illinois, and the account with our State stands thus:

193 churches aided to the amount of.....	\$129,875.40
19 parsonages aided.....	7,500.00
	<hr/>
	\$137,395.40

Of those twenty-seven churches in Southern Association, I count sixteen of them housed by that auxiliary.

And what would we have done without the Illinois Woman's Home Missionary Union? The coming on of these woman's organizations has been the renaissance of the missionary cause, home and foreign. It has been the late coming of Blucher to Waterloo in behalf of missionary exchequers. This Illinois W. H. M. U., the last year, has put into the home-land work \$12,000, having as its own missionaries in this State Miss Bozena Salava and Mr. Frank Rybor among the Bohemians in this city; Rev. Chris. Christensen among the Scandinavians in Danway, Ill., and, in part, Rev. G. L. Brakemeyer among the Germans; while its other work, in aiding to build a church and parsonage at Weiser in Idaho, in supporting four teachers under the A. M. A. and one under the American Educational Society, has been taking a hand in the whole round of home-land missions.

And so our Congregational Sunday School Society, dropping the seeds of kindness into youthful hearts and cultivating those plants in our State, has by this process of spiritual horticulture brought on 102 Sunday schools with 4,332 scholars, and out of these nursery graftings has developed twenty-two trees of the Lord, or fruit-bearing churches. In our State it has aided 175 Sunday schools. It is delightful to know that in the last eleven years more than 500 Congregational churches have grown out of such Sunday school planting in all the land.

It is due to this course of history to state that the American Missionary Association, for about thirteen years before the war, was aiding Congregational churches in Illinois as well as in several other States East and West. The home missionaries in our State, for whom such supplementary aid was furnished, reached in that time the number of forty, and among the churches aided, to the number of fifty were the Plymouth of Ottawa, the New England of Aurora, those of Sandwich, Geneva, Dundee, Babcock's Grove (now Lombard), Danby (now Glen Ellyn), Huntley, Shirland,

Roscoe, DeKalb, West Urbana (now Champaign), and three in Chicago—the Welsh Calvinistic Methodist, the Edwards (under Rev. W. A. Nichols, then lately acting pastor of the First), and the original South (founded in 1853 by Deacon C. F. Gates).

The A. M. A. (as at that time an undenominational institution, besides serving as an anti-slavery tug to help the crafts of the old societies out to deep water), was used for planting Congregational churches in some large towns where the rules of the A. H. M. S. forbade the aiding of a second church in the same place. The A. M. A. had also a sense of what Israel ought to do in anticipating the two vital characteristics of our Illinois Home Missionary Society in the employment of evangelists, and in magnifying work along the slave border. Besides the services in this State of Revs. F. Bascom, D.D., and S. G. Wright, as general agents, the Revs. D. R. Miller, Edwin E. Wells and W. S. Baxter were employed as evangelists. "Five revivals"; "ten of our churches with revivals, some of them extensive and powerful"; "fifty conversions in one church"; "thirty revivals in 1859, with 1,059 conversions"; "twenty-five revivals in 1860, with 685 conversions"; such are some of the records in the reports.

Then the A. M. A., because of its devotement to the welfare of slaves, was particularly interested in the white people along the slave border on both sides. And so our southern Illinois was specially considered. One of its missionary evangelists down there was Rev. William Holmes, father of John Milton Holmes, who, up to the time of his untimely death, was the brilliant preacher of the Tabernacle in Jersey City. Another evangelist was Rev. A. L. Rankin, son of the old anti-slavery war-horse, Dr. John Rankin. As the son was getting off the train at one of those towns in Egypt he inquired of the bystanders as to what was the religious element of the place. The answer was, "There ain't none; we thought you were looking for land." The amount contributed by the Congregational churches of this State, through the treasury of the A. M. A., for these forty-seven and a half years, is an item worthy of mention in this place. This total has been \$454,088.34, of which the amount of \$407,965.25 has been paid in since the war. This partial report of harvesting from home missionary sowing in our State is one of the items in the history of Congregationalism in Illinois.

REMINISCENCES OF EARLY CONGREGATIONAL MINISTERS AND CHURCHES IN THE FOX RIVER VALLEY.

*BY REV. G. S. F. SAVAGE.

In recalling the early history of Congregationalism in the Fox River Valley, one fact stands out in striking contrast with its history elsewhere in our State.

It is this: That, from the earliest settlement of this region, Congregationalism found here a congenial and welcome home.

Almost without exception, the first churches planted in nearly every village and settlement, up and down the valley were Congregational, not as elsewhere, Presbyterian in their organization. This was largely due to the labors and influence of Rev. N. C. Clark, of blessed memory, who, while eminently kind, unsectarian, and catholic in his spirit, was nevertheless in advance of most of the early Home Missionaries who came to Illinois in loyalty and adherence to the Congregational principles in which he had been educated in his New England home. He organized in 1833, the first Congregational Church in this region—that near Naperville—and was mainly instrumental in organizing at an early day twenty-seven others of like faith within your bounds.

The early history of the Denomination in Illinois has some peculiar features worthy of note. Until a recent period, there were no Congregational churches in the lower third of the State. This was not strange. The first settlers in that region were largely from the Southern States where Congregationalism had no foothold. But what is strange, is this: that with the exception of this immediate region, and in contrast with it, in the central and northern parts of the State settled mostly by immigrants from New England, the very hive of Congregationalists, at the first, but few Congregational Churches were organized, and these encountered much opposition.

In the early settlement of Illinois, it was assumed that under the "Plan of Union" of 1801, there was no occasion for organizing Congregational Churches since the Presbyterian churches could better supply all the needs of Congregational immigrants. Moreover it was urged that the Congregational polity which was good for New England was not adapted to the heterogeneous population of the west. This idea was fostered in the Theological Seminaries at the east, so that nearly all the ministers who came to Illinois directly from New England churches, colleges, and Theological Seminaries, upon arriving in the State, enlisted under the banners of another denomination and organized, largely out of Congregational material, Presbyterian churches. The American

*Read before the Fox River Congregational Club, and published by their request

Home Missionary Society, through Congregational agents on the field, encouraged this. Hence it was that until 1851, four years after I came to this State, there was not a Congregational Church in Chicago, where now there are sixty-five, and I think not one in Cook county, where now there are but about eighty, yet there were residing there hundreds who came with letters from eastern Congregational Churches. Constant efforts were made to throw discredit upon western Congregational Churches and ministers as radicals, as unsound in the faith, as unworthy the fellowship of eastern churches. Happily this has now entirely changed. The *right* to organize Congregational Churches in the west is unquestioned, and they are recognized as on an equal footing with the best in the country.

It has been a mooted question which was the *first* Congregational Church planted in Illinois. Those of Mendon, Naperville and Jacksonville were organized the same year, in 1833. The first church of Quincy was established as a Presbyterian church in 1831, and became Congregational in 1833. The church at Princeton was organized in Princeton, Mass., in 1831, and removed in a body to this State the same year.

As late as 1844, when the General Association of Illinois, was organized, there were only two local associations in the State, viz., the Illinois Association in the central part of the State, and the Fox River Union in the northern, both organized nine years before. The latter, which, included within its bounds the Fox River Valley, was organized at Big Grove, June 25, 1835, two ministers and four delegates from the churches being present. In 1842, there were included within its bounds eighteen churches and thirteen ministers with an enrolled membership of six hundred and sixty-five.

In 1852, when the Union was divided it had forty-five churches with a membership of 2165, and thirty-two ministers.

August 3, 1852, by mutual agreement, sixteen churches and eleven ministers were set off as the Elgin Association, all located in what properly may be called the Fox River Valley. The names of these sixteen churches were Algonquin, Batavia, Crystal Lake, Dundee, Elgin, Elk Grove, Fairfield, Fox Lake, Geneva, Middlesex, Millburn, Monroe, Pleasant Grove, St. Charles, Sycamore and Udina; to which were added at the time, Barrington and Huntley Grove, making eighteen in all. The names, even, of some of these churches are doubtless unfamiliar to the younger members of the club. They all had an existence, but seven of them have ceased to exist.

The names of the thirteen ministers who were the original members of the Elgin Association are D. S. Dickinson, S. Peet, E. Whitney, W. H. Starr, C. F. Hudson, C. Porter, W. B. Dodge, B. B. Drake, G. S. F. Savage, N. C. Clark, J. H. Payne, E. Raymond and N. Shapsley, all of whom, excepting myself, have finished their earthly course and entered upon their reward. To these must be added the names of L

Benedict, L. Farnum, William Beardsly, L. Parker, D. R. Miller, G. B. Hubbard, Hope Brown, M. K. Whittlesey, D. Chapman, R. C. Bristol, J. Town, E. E. Wells and R. Whiting, who were located in the Fox River Valley, and were connected with the Fox River Union, at the time of the division, of whom only two are living, viz., Rev. M. K. Whittlesey, D. D., and Rev. G. B. Hubbard.

My recollections of these ministers and churches go back to the fall of 1847, when I began my ministry at St. Charles, and where my pastorate continued for over twelve years. I recall with grateful pleasure my ministerial fellowship with all the above named brethren and with scores of others, who in later years as their successors on the field, entered into their labors. Gladly would I pay my tribute of regard to each of these dear brethren, but the time will allow of only a brief reference to a few of the number.

The name that stands out most prominent among these is that of Nathaniel C. Clark, the patriarch of Congregational ministers in the Fox River Valley. To no one do the churches of this valley owe a larger debt of gratitude than to this devoted, faithful and successful pioneer, Home Missionary and pastor. He came from Vermont to Illinois in 1833, commissioned by the American Home Missionary Society, and was first located for a few months upon the Dupage. He afterwards supplied for a time the churches of Big Woods, St. Charles, Elgin, Dundee and Udina, all of which churches he organized. But his life work was mainly as pastor of the church at Elgin. February 15, 1836, he first visited that place on a Missionary tour through this region. Again he visited the place on the 12th of May the same year, when he organized the church, and again July 29th when he preached and administered the first communion to the church, and on the first Sabbath of September, 1837, commenced his regular labors as pastor, preaching there one half the time, and the other half at St. Charles, where he then resided. On the 30th of October, 1839, he was regularly installed as pastor of the Elgin church. No better evidence can be presented of the esteem in which he was held by his people than the fact that he was twice afterwards recalled to that same pastorate, having retired for a season on account of ill-health.

He would not perhaps be regarded as a brilliant and popular preacher, yet he was in the best sense biblical and instructive. His preaching was thoroughly evangelical. As a pastor he was unwearied and successful; eminently a peace-maker, yet was he firm and decided where principal was at stake. I recall his benignant face as he went about, shepherding his flock, loved and honored of all, a wise counselor, a true and steadfast friend, unselfish, unworldly, spiritually-minded. He was truly a man of God, like Nathaniel of old, without guile. To me he was a much-loved personal friend with whom I took sweet counsel and had delightful fellowship. He rests from his labor, but his memory

is a precious inheritance, and his works will abide as long as the churches of Fox River Valley which he planted and fostered exist.

With pleasure do I recall the names of those who were associated with him, or were his successors in the pastorate of the Elgin church. Hicks, and Starr, and Holyoke, Cook, and Oxnard, not to mention those of a later date, Dickinson, Hill, and Ball. But the mere mention of their names is all that the time will allow.

Of one more I must speak. Father Dodge, of Millburn. He was one of the saintliest men I have ever known. His hoary-head was a crown of glory to him. Humble as a child, he yet was a man of no mean ability and attainments. Like Enoch of old, he walked with God, and is not, for God has taken him to Himself.

When an old man he came from Salem, Mass., to Illinois to make a home and end his days. For thirty years he had been a teacher of note in that city, and during most of the time as a lay-minister, he had preached regularly to the inmates of the Poor House, regarding them as his special spiritual charge. He had the spirit of the Master, and by him, to the literally poor, the gospel was preached without money and without price. Coming to Millburn, a small settlement in Lake county, and seeing the destitution around him, with no shepherd to care for the scattered sheep, he mapped out a district ten miles in extent, and with his horse and buggy and note book in hand visited every family in that district, and if he found that they were not enrolled in any church, as most of them were not, he entered their names in his book as his parishoners, and invited them to come to the Center and hear him preach. He was superintendent of the Sabbath school, which he established, and every member of his congregation, young and old male and female were enrolled as teacher or scholar. He always reported his Sunday school as numbering the same as his congregation. At the meetings of our Association he was always greeted with a hearty welcome; and those who heard him will not forget the sweetness and tenderness of his addresses and prayers when he ministered at the communion table. Like the loved and loving John he seemed to lean upon the breast of Jesus and catch inspiration from him.

He served God in his day and generation with a fidelity seldom equaled, and when, in good old age, he rested from his labors, he doubtless received from the Master the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The memory of the just is blessed.

Gladly would I pay a tribute of grateful remembrance to all the brethren with whom I was privileged to be associated in the Fox River Valley, and especially to those who were located here when I came to St. Charles in 1847. Farnham at Batavia, Parsons at Aurora, Wells at Dundee, Brown at Naperville, Parker at Bloomington, Beardsley at Bristol, and others who at a later date filled pastorates in this Valley, as Peet,

Hudson, Gore, etc. And not less worthy of mention are some of the prominent laymen in these churches, whose sacrifices and generous self-denying labors in planting and sustaining them were most praiseworthy; as also the noble-hearted ministers' wives, equal bearers with them of the burdens borne in pioneer Missionary life; and the wise-hearted devoted sisters in the churches whose co-operation was essential to the success secured. But your patience would be exhausted by the attempt to do justice to their memories.

It would require a volume to even sketch the early history of the Congregational Churches of this Valley.

As I have said, the first one organized was that in the vicinity of Naperville, in 1833, by Rev. N. C. Clark. Rev. Hope Brown was its pastor when I came here in 1847, and under his ministration the church probably reached its highest prosperity.

An incident of interest as illustrating the condition of things at that time I heard from the lips of Mr. Brown: Col. Napier, after whom the town was named, was determined that there should be no churches planted in the village. He said that he wanted to show that a prosperous town could be built up without their aid. The village did not prosper. Families of immigrants from the east came there, inquired about the churches, found none. It was no place for them in which to bring up their children. They passed on to Aurora, Batavia and the regions beyond. It was only the class who cared not for religious privileges that were attracted there. For several years there was no church building in the place. But during the absence of Col. Napier in the Mexican war, under the leadership of Mr. Brown, a church building was erected on a beautiful, slightly elevated location in the center of the village. On the Colonel's return from Mexico in 1847, meeting Mr. Brown on the street, he said to him, "What do you think gives me most pleasure of all the changes made here in my absence? It is the building of that church yonder upon the hill; for I am now satisfied that we cannot have a prosperous town in the absence of religious institutions." A most significant testimony from a business man, not a Christian, to the value of the Christian church.

The church at Batavia was organized in 1835; those of Elgin and Bristol in 1836; that of St. Charles, March 4, 1837, the same day that Martin Van Buren was inaugurated President of the United States; that of Aurora in 1838; those of Ottawa and Lisbon in 1839; of Sycamore in 1840; Dundee and Millburn in 1841; Crystal Lake in 1842; Newark and Plainfield in 1843; Oswego in 1846; Udina in 1848; Geneva in 1849; Sandwich and Turner in 1856. Several of these have celebrated their semi-centennial, and you have been made fully acquainted with their history.

There was an episode in the history of the Batavia church the year that I came to Illinois of much interest to me, and illustrative of the

condition of things in many of these churches at that period when the anti-slavery contest was at its height, and there was much strife over Old Missionary Boards and New Missionary Boards. Dr. Bascom, knowing that I was coming to Illinois, wanted me to go to Batavia, as they were seeking a pastor, saying that it was one of the most inviting churches in the northern part of the State. But they had been greatly divided on the anti-slavery question. There were strong radicals and strong conservatives in the church, and each party wanted a minister who represented their views. It had become a self-supporting church paying a salary of \$400 a year, which was about the maximum salary paid at that time.

Finally, to settle difficulties, they agreed to subscribe the salary and send to Andover Seminary for a minister, pledging themselves to accept any man that Professors Wood, Stuart and Edwards should send them, asking no questions whether he was old school or new school, pro-slavery or anti-slavery. The professors selected Rev. C. Cushing, who had been a class-mate of mine for six years in college and seminary. He came with his bride, we both arriving in Chicago the same week, and his first Sabbath at Batavia was my first Sabbath at St. Charles. His coming at that time shut the door against my going to Batavia, as Dr. Bascom had planned, and thus, Providentially, changed the intended course of my pastoral life, much for the better, as I afterwards saw it. Mr. Cushing's pastorate at Batavia was less than one week. Although acceptable to the people, he declined to remain, and the next Tuesday he and his wife were in Chicago, with their goods on their way back to Boston.

He was succeeded by Rev. L. Farnham, who came to Illinois about the time of the "Yale Band," who founded Illinois College at Jacksonville. He was a godly man, of marked ability, with whom as my nearest ministerial neighbor I had delightful and profitable ministerial fellowship, but who had this peculiar habit of mind, that when anything was proposed he immediately begun to inquire what objections there were to it. He always saw the dark side of things. Dr. Bascom said of him: He loved Bro. Farnham, greatly enjoyed his friendship, but he was such an objector that he did not want to be in the same presbytery or association with him.

I cannot speak of the early history of St. Charles church, which was my first and only pastorate, without making more prominent than I desire my own personal relations with it.

The church was organized, as I have said, in 1837, by Rev. N. C. Clark, who was its first pastor, and under his ministration and those of Rev. Lucius Foote, was prosperous. The village had 800 inhabitants when I went there, and with a thriving farming community around it, was one of the most promising in the Fox River Valley. In 1843 and 1844 the walls of the present church building were carried up, the roof

was put on, and a part of the basement finished for occupancy. Then came a period of sad experiences. Divisions arose, church trials were had, friends were separated and embittered, prayer meetings were given up, the Sunday school was reduced to a fraction, the work upon the church building ceased, the quarrels in the church alienated the outside community, the troubles were carried to the Fox River Union, they were without a pastor, the congregation was very small, and for months the Lord's supper had not been administered. One of the deacons, as he told me, had become so disheartened that he even proposed the disbandment of the church.

Such was the condition of things in the fall of 1847. At that time Dr. Bascom, with whom I was staying in Chicago, received a request to send them a minister, the candidate who had been there declining to stay on account of the hopeless condition of things. Taking me in his buggy, we drove the first day to Bloomingdale to attend the installation of Rev. L. Parker over the church there. We met eight or ten ministers there from the northern part of the valley who inquired where I was going. I said to St. Charles. They replied that they were very sorry to have a young man go there, as it was the most difficult and discouraging field within their bounds. The church was rent with divisions and its future doubtful. The next evening we came to St. Charles, and in the morning, on our way to Aurora to attend the installation of Rev. William Parsons as pastor of the first church, we rode around the unfinished church building, its broken windows, uncompleted audience room, unpainted cupola, and the general dilapidation, from the abandonment of the work upon it for two or three years, presented anything but an inviting appearance. The brethren that we met at the Aurora council confirmed all that had been told us of the unpromising condition of the St. Charles church and advised against my going there. But having promised to spend a Sabbath with them, I returned and preached the first day to a congregation of about thirty. At the close of the service a meeting was held and I was invited to remain as pastor. The condition of things did not look hopeful, but I agreed to remain another Sabbath and consider the invitation. The next Sabbath the congregation was about the same. Many in the community stood aloof, some saying that they would never attend service there while certain men were retained in the church and that no decent minister would consent to be their pastor. Yet there were at the time some as good, faithful souls in that church as ever lived. At the close of the second Sabbath's services the invitation to the pastorate was renewed. Good Deacon Wilcox plead with me earnestly to remain with them. I had then in my hands an invitation to the pastorate of the self-supporting Congregational Church in Ann Arbor, Mich., but I said that I came west to seek a home missionary field. Well, replied the deacon, if you have come to find a missionary field you can't find one that is more

missionary than this in all the west. I replied if that is so I will remain. I did not then know the full extent of the prejudices which existed, and was disappointed that for a few weeks the Sabbath congregations did not essentially increase. The community still stood aloof until two singular Providences turned the scale.

There was one man in the church, an early settler and devoted Christian, who had retained the confidence of all classes in the church, and community. He had welcomed me with great heartiness and did all in his power to aid me, and I felt that I had in him a helper and friend with whom I could safely take council and upon whom I could rely. But just six weeks after I went to St. Charles, Mr. Moody suddenly sickened and died. His death occurred on Friday, which brought his funeral upon the Sabbath. It was attended in the church by large numbers, some of whom could not have been induced to enter the church except on such an occasion. The impression which was made broke the ice and more than doubled the congregation on the next Sabbath. The church felt that God was dealing with them in judgment. Hearts were softened, estrangements were reconciled, new interest was awakened. Thus that which in itself was seemingly a crushing calamity, was overruled for good.

Another singular Providence occurred about the same time, resulting in the removing of serious temporary obstacles. There were in the church four men who were truly good men, but strong willed, and who had been especially prominent in the troubles which had arisen. They were arrayed against each other and had made themselves obnoxious to others to such a degree that some had said that they would never attend a church where they were present. Their presence in the church was a serious obstacle to the settlement of the difficulties. Just before I went to St. Charles one of these men removed to Wisconsin and did not return. Soon after another was unexpectedly called to Springfield and kept away for the winter. A third about the same time had a severe attack of rheumatism which confined him to his room for months. And two weeks after Mr. Moody's death, the fourth man came to me and said: It is clear that the Lord has sent you here, and if some of us get out of the way a good work can be done. Several have providentially been removed. Now if I remain in the church some one will bring charges against me, or I shall bring charges against them, and you will have all the old troubles over again. I want to remain, but if you will give me and my family letters to the Methodist Church, we will leave the field clear. Letters were given; and the next Sabbath after, being the first Sabbath of a new year, a communion service—the first for a long time—was held, and the first convert under my pastorate was awakened that day, and soon gave herself to Christ. It was the beginning of a precious revival which brought into the church during the winter about fifty, mostly on confession of faith. All divisions were healed. The church

was largely increased in numbers and strengthened in all its work. Funds were easily raised for the completion of the church building, and on the 7th of November, 1848, the first anniversary of my preaching there, the building was dedicated and I was installed as pastor. And from that time for twelve years, until I was drafted away against my will and theirs as Western Secretary of the American Tract Society at Boston, I lived and labored among as good a people as any man could desire for a pastorate. Within that time the two churches of Geneva and Campton were organized, taking their entire membership from this church, and a membership of 260 were left at the time of my resignation. Pardon the length of this story of the St. Charles church, but you asked me for my early reminiscences, and they cluster especially about that dear people.

I must not omit in these reminiscences to allude to the important relation which the churches and ministers in the Fox River Valley sustained at an early day to higher Christian education. This is seen in the part which they had in establishing and sustaining such educational institutions as the Elgin Academy, the Batavia Institute, Rockford Female Seminary, and kindred institutions within their bounds, but more especially in the founding of Beloit College and Chicago Theological Seminary. Wheaton College came at a later day.

Father Clark, of Elgin, represented this valley in the first convention called in 1847, to consider the question whether such a college as Beloit should be established; he earnestly advocated it, and out of his poverty contributed generously to it. He was heartily sustained by the ministers and churches of the region, who contributed generously to its funds and gave to it some of their choicest sons. Nearly if not quite all of the churches represented in this club thus aided in its establishment and support. While a pastor here I was elected a trustee of the college, and as such have been privileged to represent for forty-five years these churches in its Board.

To Rev. Stephen Peet, when a pastor at Batavia, more than to any other one man, belongs the credit of inaugurating the plan of establishing in Chicago as a center a Congregational Theological Seminary, which should unite all the Congregational churches west of Ohio to the Rocky mountains in its support. The facts are simply these: For several years before the establishment of Chicago Theological Seminary the important question of providing for the theological training of students in the west had been under discussion in several quarters, and an effort had been made to provide such training in Illinois, Knox and Beloit colleges. When these failed, an earnest effort was made by Mr. Peet and others to have the New School Presbyterians and Congregationalists unite in the establishment of a Union Seminary. Much to the regret of Mr. Peet this proposition was declined by our Presbyterian

friends, who soon after laid the corner stone of their seminary at Galena, which after subsequent removals was located at last in Chicago, and is now the prosperous McCormick Seminary.

About this time the Congregationalists of Michigan, under the lead of Rev. L. S. Hobart, were moving for a seminary in Michigan. But Mr. Peet's idea was to unite all the Congregational churches of the west in one grand enterprise of establishing in a center, like Chicago, one Theological Seminary for this whole region. As we had been associated together as trustees in Beloit College in the effort to establish a theological department in that institution, he came up from Batavia to St. Charles in the early part of March, 1854, to confer with me in respect to his project. The entire day was spent in my study in consultation, and as a result we wrote to seven brethren in Illinois and Wisconsin, inviting them to meet us two weeks later in the office of the Congregational Herald in Chicago to consider the project of founding such a seminary in Chicago or vicinity. The meeting was held, seven persons being present, and they were agreed that such a project was important and feasible and should be entered upon at an early day. The meeting adjourned for two or three weeks to secure a larger and wider representation. At this second meeting a committee was appointed to call a preliminary convention of Congregational ministers and churches, which convention met in Chicago, June 12, 1854, and by them a committee was appointed from the states of Illinois, Michigan, Indiana, Iowa, Missouri and Minnesota to mature a plan, recommend a site, secure pledges of funds, etc., and report to a general convention of all the Congregational ministers and churches west of Ohio to the Rocky mountains to be held Sept. 26, 1854. Three of this committee (Peet, Clark and Savage) were from Fox River valley, and Mr. Peet was also appointed general agent. The convention met in Chicago at the appointed time; fifty-four ministers and twenty delegates from the churches, representing six states, were enrolled, a constitution was adopted, the first Board of Directors were elected, and thus was laid a permanent foundation for our beloved seminary.

In this convention the Fox River valley was represented by twelve ministers and six delegates—one-sixth of the whole number. Two of its ministers were elected charter members of the Board of Directors, one of whom was its first President. It was my privilege to represent the churches of this valley as Secretary of each of the four conventions, and I have been the Secretary of the Board of Directors the larger part of the time in the forty-one years since. Individuals had contributed towards the endowment of the seminary, but the first church which was canvassed for funds was that at St. Charles, Mr. Peet and myself securing in two days by a canvass of the congregation \$2,050. Elgin church was the next canvassed, they contributed \$1,500, and I think that nearly every church in the Fox River valley from Ottawa to the Wisconsin

state line contributed to our beloved seminary before its doors were open for students.

The interesting and highly creditable fact that the ministers and churches of this valley had so large and responsible a part in the inception of this grand enterprise is my excuse for giving so much in detail the first steps taken.

The seed thus early and generously sown has yielded a rich harvest to these churches, in the large number of their sons educated for the ministry in Beloit College and Chicago Theological Seminary and in the large number of graduates as pastors from these institutions who have served them.

Every church in the Elgin association has at some period of its history had for its minister one or more of the Seminary trained men. One of them has had six, another five, others three, two and one. So also, nearly or quite all the churches in the Aurora association and the Fox River union have at one time or another been supplied by graduates of the Seminary.

I cannot forbear in this connection to refer to one who went out from one of these churches a graduate of Beloit College and of Chicago Theological Seminary, who under God has wrought a work in our day which more than repays for all that you have expended in planting and sustaining these two institutions. I mean Rev. Col. Davis, D. D., a member of the Dundee church, who did such grand service in the army as a common soldier and officer, and who by his labors when a student saved the nearly extinct church at Turner, who planted and nourished into vigorous life the church at Cheyenne, now the Metropolitan church of Wyoming, and who is to-day at the head of a theological training school in Japan, wielding an influence second to no other missionary in that great empire.

There is not time to speak of other of the early churches and ministers within your bounds equally worthy of notice, nor of the revivals, the anti-slavery, temperance, Sabbath and other reformatory movements, all of which received a hearty support in the early days of the Fox River valley, and when it cost something to stand in the fore front of reformers. But I leave to others, by their reminiscences, the filling up of the large gaps which I have left.

PAST AND FUTURE OF CONGREGATIONALISM IN ILLINOIS.

*BY THE REV. FLAVEL BASCOM, D. D.

Had our New England fathers in the early part of this century appreciated the distinctive principles of their church polity as we now do, and believed in their adaptation to all degrees of latitude and longitude, as has since been demonstrated, the sketch of Illinois Congregationalism in the past would have been a larger task than you have now assigned me. The plan of union adopted in 1801 was intended to be a fair basis of co-operation between the Congregationalists and Presbyterians in our frontier settlements. But by placing our union churches under the care of Presbytery, the great majority of them were lost to our denomination. Yet none the less did the New England churches pour their contributions into the common treasury, with a charity that look not on their own things, but chiefly on the things of others. The influence of our Eastern theological seminaries and ecclesiastical bodies favored the plan of union, and our Home Missionary Society, for more than a quarter of a century after its formation, would have disapproved of any decided practical preference for Congregationalism, in its agents or missionaries. It was a stereotyped opinion at the East, and was generally accepted by the pioneer missionaries of Illinois, that Congregationalism was well enough in New England, among the intelligent and homogeneous population, but was not adapted to the heterogeneous population of the West. This not only delayed incipient efforts to plant Congregationalism in our State, but it greatly obstructed the progress of the work when it was begun. It gave currency and credibility to the charge of unsoundness and fanaticism against those who left or refused to enter the Presbyterian fold. Western Congregationalists were held at a discount everywhere, and no pains were spared to make our emigrants from the East believe that New School Presbyterianism in the West was the legitimate offspring and representative of Eastern Congregationalism.

Instead, then, of wondering why Congregational churches in Illinois were not in advance of all others, the wonder is that they came at all, and grew and multiplied under influences so adverse.

Their beginning was in this wise: In the winter of 1831 a company was formed in Massachusetts, which assumed the name of the Hampshire Colony, intending to emigrate to Illinois and form a settlement together. Eighteen members of this colony met at Northampton on the 23d of March of that year, and were duly organized as a Congregational Church. They desired to bring not only their religion, but their church polity with them, that they might enjoy in their new homes such gospel

*Address before the State Association at Rockford, May, 1885.

ministrations and ordinances as had so richly blessed the homes and the commonwealth which they were about to leave.

A large part of that colony and a majority of the members of the church, came in a body to this State the succeeding summer. They located in Bureau county, now rich and populous, with Princeton for its chief town. But, then, that was the very scene on which Bryant gazed when he sang of the "gardens of the desert; the unshorn fields, boundless and beautiful, stretching in airy undulations far away."

Some of the members of that church delayed for a time their removal to the West. Some sought other locations in the State temporarily, some permanently. Two members died the first autumn. These various causes reduced the number of resident members to three. And even these were compelled the next summer by the Black Hawk war, to save their lives by flight and prolonged absence. This was indeed a day of small things for that church. Yet for nearly two years it was the whole of organized Congregationalism in the State. The checkered experience of that church for more than half a century has culminated in strength and fruitfulness.

In February, 1838, a Congregational church was organized in Mendon, Adams county, consisting also of eighteen members.

Rev. Asa Turner, one of the Yale band who commenced their raid in Illinois in 1829, had organized a Presbyterian church in Quincy in 1831, of which he was a very successful pastor. Although he and his church belonged to Presbytery, it is quite probable that some Congregational methods may have mingled in the administration of their affairs, for in 1833 a Presbyterian minister, in looking over their church records, remarked that they would not bear the inspection of Presbytery. So the church decided to keep their records in their own way, and not trouble Presbytery to review them. Thus the third Congregational church in our State took its place in our ranks.

Near the close of 1833 about thirty members were formed into a Congregational church in Jacksonville. In August, 1834, another was formed at Griggsville, and three months later another at Atlas, Pike county.

That same autumn these infant churches, for mutual helpfulness and co-operation, formed the first district association. At their meeting in Quincy to effect this organization, four of the churches were represented by delegates, but the only ministers present were Asa Turner and William Carter, both members of Presbytery. They, however, rendered the delegates important aid in preparing their articles of faith, constitution and rules.

This pioneer association at Quincy was really more significant than it seemed. It showed how practicable it was for the sons of New England to reproduce in their new prairie homes the simple church order of their fathers, and of their own preference—the essential principles of which

were independence and fellowship. It suggested and invited similar movements in other parts of the State, and the example was not long without followers.

In July, 1833, a few New England families, recently located on DuPage Creek, were organized as a Congregational church, by Rev. Jeremiah Porter and Rev. N. C. Clark, this is now the church of Naperville. In 1834 the churches of Plainfield and Big Grove were formed. The following year the Fox River Union was formed, embracing these three churches and the one at Michigan City, Ind. Small and feeble as was its constituency, the Union possessed a magnificent territory, since divided and subdivided into several other important Associations.

As early as 1838 there was a Rock River Association, also extensive in territory, and with a larger constituency than either of its sister Associations, but in the course of time, with its changing boundaries, its name was changed, to be restored again many years later.

Central Association was formed in the Autumn of 1844, extending from the Mississippi to the Wabash, along the latitude of Galesburg, Peoria and Bloomington. On its original territory have since been formed three other Associations, Bureau, in '57; Central West, in '59; and Central East, in '61, Rockford Association was formed in '48, Elgin in '52, Chicago in '53 and Southern in '59.

This is the 41st anniversary of our State Association, organized at Farmington in 1844. We had then 60 churches in the state, and about the same number of Ministers. Only ten ministers, and five delegates, constituted its original membership. There were no sectional jealousies, and no dissatisfaction with the program, to hinder a full attendance, but the vast territory over which our churches were scattered, and their great distance from the place of meeting, and private conveyance then almost the only facility for traveling, relieve them from any suspicion of apathy in regard to the object of their meeting.

This State Organization became a bond of union, a medium of fellowship, and a source of courage and strength to our ministers and churches. It gave completeness to our organization, and gained for us additional respect and confidence. Still we were comparatively a feeble folk. The denomination to which we sustained the most intimate relations, had pre-occupied the more promising and important points in the State. It overshadowed us, and was very reluctant to recognize our right to be. And our good people almost felt that we owed an apology to the public for a separate existence. But about this time, an informal meeting was held at Michigan City, composed of some representative men of our denomination from the East, such as Parsons Cook, of Massachusetts and David Hale of New York, with some leading ministers from Michigan, from Wisconsin and Illinois. That meeting gave the East and the West a better mutual understanding. It helped to prepare the way for the National Council at Albany in 1852, and that Coun-

cil constituted an era in the progress and prosperity of our denomination in this State and in all the West. It released Congregationalists from their allegiance to the old "plan of union." It gave us the means of aiding more than thirty of our churches in this State to build them houses of worship. It was the fore-runner of our permanent National Church Building Society, and of our Triennial National Councils.

Although the pioneer citizens of Chicago were largely of New England origin, yet no attempt was made to organize a Congregational Church in that city till 1851, when its inhabitants numbered 30,000, and it had four vigorous Presbyterian churches. And then the formation of the First Congregational Church was not aimed at in the first steps which led to it. Forty-two members of the Third Presbyterian Church were excluded by the Presbytery for refusing to sustain any responsible relation to an ecclesiastical body in fellowship with slaveholders. And when cast out of their old church home for conscience sake, what was more natural than to seek a new home in our field, in which is guaranteed liberty of conscience to the individual and independence to the local church. The First Church of Chicago has made a marvelous history for growth and faithfulness.

Soon she had two sisters like minded with herself—Plymouth in the South division, and New England in the North. Through the agency of their mission schools and chapels, daughters were soon given them, so that now the Congregational family of Chicago consists of eighteen churches and nine missions, which may be expected in due time to grow into self-governing and self supporting churches. And in the meantime more than a score of churches have arisen in the suburbs of Chicago, composed largely of members from the city, and aided not a little in their finances from the same source.

My limits forbids me to dwell upon the origin and progress of other individual churches in our State, although many of them have made chapters of history of thrilling interest. Suffer a brief reference to one, which by uncompromising fidelity to principle, by patient continuance in well doing, through long periods of trial and formidable opposition, has at last attained to signal prosperity. I am speaking of the Church of Peoria, which has recently celebrated its semi-centennial. In December, 1834, the Main Street Presbyterian Church was formed in that embryo city. Its original members were thirteen, twelve of whom were of New England origin, and ten of them from Congregational churches. The two home missionaries appointed by the Presbytery to organize the Church were from Congregational churches in the East, were educated in a Congregational college and seminary, but had been taught that the New England Church policy would be an exotic in an uncongenial climate, under western skies. So both ministers and laymen accepted a policy foreign to their early habits and cherished associations. An experience of thirteen years, in a most crucial period of our country's his-

tory, both civil and ecclesiastical, prepared that church to appreciate and adopt the good old way which their New England fathers had learned from the New Testament. But both before and after their change of policy, they endured a great fight of affliction.

The present pastor of the Church, in glancing at its history, says: "It has endured the cold and barrenness of long spiritual winters; it has waked into the hopefulness of many a spring, and scattered its seed, not knowing whether it shall prosper, either this or that, or whether both shall be alike good or both alike fail. It has borne the heat and burden of the day, through many a summer of toil and culture, sometimes the weeds seemed to grow rank and fast, and the grain slowly; and it has rejoiced in many a rich harvest, putting to test the promise, "They that sow in tears shall reap in joy." Gen. 49:22.

They were quiet and peaceable, but earnest and persistent in their testimony against slavery. The community would not suffer them to hold an anti-slavery meeting in their own house of worship. The respectful and influential men of the city were in league with the ignorant and vicious to break up such a meeting. The Church accepted the inevitable for the time being; but they abated not one jot of hope or courage, or fidelity to principle. The unpopularity of their principles and position, however, for a long time, prevented their increase in numbers.

But the promise was at length fulfilled. "Them that honor me I will honor." Out of weakness they have become strong and prosperous. The rich spiritual blessings showered upon their second half century, is a most gratifying token of the Divine favor and pledge of their future prosperity.

I have referred to this church because its history is typical of Illinois Congregationalism in the past. Many of our pioneer churches, more obscure in location, and less favored with prominent members, have nevertheless had an experience and made a record near akin to those just sketched.

But the pioneer period of our demoninational life in Illinois is past, and most of the actors in the planting and nurture of our older churches have finished their course, and have left the cause so dear to them to your care and keeping. May the work in which they so cheerfully endured hardiness as good soldiers never linger for the lack of laborers, like-minded with themselves.

If from such small beginnings, in such feebleness, and amid influences so adverse, our present vantage ground has been gained, may we not reasonably cherish large expectations for the future? We began our work here half a century ago, as our farmers began on the unbroken prairie, as our business men began with no capital but honesty and industry and indomitable courage and hope. And what, by the grace of God, has been achieved? We now have, in round numbers, 250 churches

and 25,000 members. We have colleges within our bounds and on our borders, which are loyal to our principles, and are imparting thorough instruction to increasing numbers of our youth. We have female seminaries which are rivaling with our colleges in the thorough training of their numerous pupils; and we have a Theological Seminary, which for ability, enthusiasm and thoroughness of instruction, is the peer of any other, even in our older States. And we have a religious paper, whose influence has been not a little helpful to us in the past, and which by wise and able leadership, may be a still greater power to aid in the future. We have one independent and auxiliary Home Missionary Society, a most important agency of our churches for self propagation. The stronger help the weaker to self support, and then have their co-operation in aiding others in like manner; and with members and resources thus augmented, we are exploring neglected fields and planting truth where hitherto no adequate Christian culture has been bestowed, and every month reveals more clearly the fact that much land remains to be possessed.

Such were the humble beginnings, and such has been the progress of our denomination in Illinois, and such are our present resources and equipments for further achievements.

And what shall our future be? Shall our progress in the next half century be accelerated in proportion to the increased resources with which we commence it? May we not expect that the experience we have gained, and the multiplied instrumentalities we can now employ, will, by the blessing of God, greatly facilitate our future work. To him that hath shall be given, and he shall have more abundantly. The young man who resolves on being rich finds the accumulation of the first thousand dollars the hardest struggle of his life; but having gained this amount, he makes every dollar of it productive, and thus tributary to larger accumulations. Why may we not thus go from strength to strength, and from one stage of progress to another continuously?

Is it objected that we may reach a limit in our growth, for want of territory to be occupied and material to be incorporated. No such limit is yet visible. Unoccupied fields are not a few. A non church-going population is all around us, augmented by constant accessions from other lands, and swarms of untaught children are everywhere accessible.

But, if our future is to be thus progressive and prosperous, there are conditions precedent which we must fulfill; we must count the cost and pay the price.

1. Our future growth will be much more now than in the past, by the addition to our ranks of those who are won to Christ through our instrumentality. And to win souls we must plan and labor and strive with a wise adaptation of means to that end. It must be the direct aim of our pulpit ministrations, and these must be aided by the earnest co-operation of our brethren of the press.

2. We must hold fast the fundamental, distinctive truths of the Gospel, and preach them with simplicity and fidelity, and with an unction from the Holy One. There is vitality in God's word. It enlightens, convinces of sin, and subdues the heart, but when modified by man's wisdom or accommodated to his prejudices, it becomes like salt that has lost its savor. Science and philosophy, logic and eloquence may gain admirers and attract a crowd, but they cannot save sinners nor edify the body of Christ.

3. Our ministers must possess that moral heroism, which will not shrink from enduring hardness as good soldiers.—They must be willing, if need be, to occupy obscure places, where much hard work is demanded and only small salaries are promised. Such a field, well known to some of us, was entered three years ago, by a brother, who might have aspired to a place of much more prominence. But he was willing to do the work that there awaited him. The result is the house has been greatly enlarged and the congregation proportionately increased. An extensive revival has been enjoyed every year, the church has had large accessions to its numbers, their benevolent contributions raised to an amount that astonishes themselves as well as their friends, and the power of the Gospel is felt in all the region around about, as never before. This is only one among many similar fields, waiting for such cultivation, preparatory to like harvests, that such laborers may be multiplied.

4. That the *possible* future growth and power of our denomination in this state may become *real*, there must be entire union among our churches, and greatly increased enthusiasm in the support of our State Home Missionary Society. This society in its present form was adopted by the churches several years ago with a great degree of unanimity, and loyalty to the will of the majority is a fundamental principle of our polity. United support of the Society is essential to its efficiency, and does not the work it has done, and is doing, entitle it to the confidence and contributions of every church and every member of our whole sisterhood of churches in the State? "Beginning at Jerusalem" clearly indicated the policy of the Master in the campaign which he planned for the world's evangelization. The christians of Illinois are responsible for saving our State from infidelity and ungodliness, and making it as rich in spiritual as it is in material prosperity?

If we were unfaithful to our trust, who will avert the consequences of our delinquency? He that provideth not for his own, hath denied the faith. The fields which our missionaries and evangelists are cultivating in Illinois, are becoming fruitful in supplies for the regions beyond, and for our foreign work. A liberal support of our own State Home Missionary Society is conferring a double blessing. It is blessing our great commonwealth and making that a blessing to the world. It is securing for its future the benediction which the old patriarch pro-

nounced upon his favored son. Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the walls. The archers have sorely grieved him and shot at him and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.

HISTORY OF THE CHICAGO CONGREGATIONAL ASSOCIATION DURING ITS FIRST QUARTER CENTURY.

BY *REV. JOHN M. WILLIAMS, D. D.

The committee appointed to gather up the results of Congregational work in this Association during its first quarter century respectfully report:

This Association consisting originally of three churches and nine ministers was organized April 12, 1853. Just twenty years earlier (June, 1833), when Chicago was little more than a military post, the First Presbyterian church of this city was organized, consisting of twenty-five members from the garrison and nine from the citizens of the place—thirty-four in all.

This is the oldest and first organized church on this field. It is understood that Rev. Jeremiah Porter, who officiated in its organization and a large majority of its original members, were from Congregational churches and of Congregational preferences; but in the providence of God, as our Presbyterian brethren would doubtless say, this powerful organization, which has done so much to shape the polity of surrounding churches, became Presbyterian.

Later in the same year (1833) the First Baptist Church was organized. In the spring of 1834 other churches—the First Methodist, the St. James Episcopal and Roman Catholic entered the field; and as the population of the city increased other denominations came in, and churches multiplied. Our own denomination, instead of being the first, is, with the exception of the Reformed Episcopal, last; instead of being the oldest, is, with this exception, the youngest in the sisterhood of churches.

Before any Congregational movement was inaugurated the city had attained a population of some 30,000 inhabitants, embracing many strong churches of almost every denomination, some of them having commodious houses of worship, offering inviting homes for Congregationalists and for all classes of Christians seeking a residence in this growing commercial center; and the ground had become so thoroughly pre-empted, and so well occupied, it seemed doubtful whether there were room for churches of the Pilgrim order. Whether this long delay was a loss to our common Christianity or not it certainly proved a serious loss to our denomination—a loss of nearly all the Congregational element which came to this city during the first twenty years of its existence.

*Read before the Association in 1860.

Finally in the spring of the year 1851 our denomination entered the field. It came not to preach any other gospel than that which was already preached; not to build on any other man's foundation, nor in any spirit of hostility or rivalry to churches of other names, but as a fellow-laborer in the kingdom and patience of Jesus Christ.

We were influenced mainly by three considerations:

1. The impression which time is verifying that Chicago was destined to become a great city and there was room and work for Christians of any name.
2. The conviction that Congregational brethren who were seeking, and were to seek, a residence in this city, would feel more at home and do more and better work in a church of their own order than in any other.
3. The conviction that there was need of churches of more pronounced and active antagonism to the system of American slavery than any already in the field. But these considerations might have proved inoperative for a much longer period had not a movement been precipitated upon us in the providence of God and rendered almost a necessity. It was in this wise: The Third Presbyterian Church of this city desiring to relieve themselves of all complicity with American slavery declared by vote of forty-two out of sixty-eight resident members their purpose to stand aloof from all meetings of the Presbytery, Synod and General Assembly of the Presbyterian Church while it assumed an attitude equivocal and apologetical toward the "sum of all villainies." Refusing to rescind this action the Chicago Presbytery declared all who voted for it outside the Presbyterian Church and ordered their names erased from its roll of members.

These forty-two brethren and sisters, most of whom had been originally members of Congregational churches, finding themselves thus summarily unchurched, felt that a necessity was laid upon them to inaugurate a Congregational movement. Hence the First Congregational Church of this city, and the great results which have followed. We call the results great in no spirit of boasting. They are due to a large extent to the mighty trend of population which has grown this city, in a few years, from a handful to a half million people.

The First Congregational Church was organized May 22, 1851, with forty-eight members, forty-two having been excluded from the Third Presbyterian Church. Eighteen months after its organization (December, 1852), a colony, impelled by dissatisfaction with the status of the Presbyterian General Assembly toward slavery and by their preference for Congregational polity, left the First Presbyterian Church and formed the Plymouth Church consisting of forty-eight members.

The spring of 1853 found us with two churches in the city, the

First and the Plymouth, and four in Cook County. One in Fremont organized in 1838, one at Milburn organized in 1841, one in Lyonsville organized in 1843, and one in Crete organized 1848, all feeble, with an aggregate of probably less than 200 members.

At an informal gathering December 1, 1852, at Warner's Hall Chicago, it was resolved to form a Congregational Association, and Rev. Messrs. J. M. Williams, E. Goodman and J. M. Davis were instructed to draft a basis for such an association, and at their discretion call a meeting to complete the organization. A meeting for this purpose was called April 12, 1853, at the same place. The committee previously appointed through its chairman, J. M. Williams, reported a constitution and articles of faith, the same, with slight variations, we now have, which were unanimously adopted and the organization was completed, consisting of four churches—the Free Church of Ottawa, now connected with the Fox River Union; the church of Plum Grove, now extinct; the First and the Plymouth Congregational Churches of this city and of nine ministers. E. Goodman, E. F. Dickinson, J. M. Williams, J. M. Davis, of Chicago; W. M. Richards, E. G. Howe, of Waukegan; George Schlosser, of Ottawa; W. H. Starr, of Elgin. Of these four have gone to their reward. The sainted Rev. E. Goodman, William Holmes, the father of the lamented John Milton Holmes, the young and brilliant William H. Starr and Ely Howe. Five so far as is known are living.

There were admitted into this association, for a longer and shorter period during this quarter century, forty-seven churches and 132 ministers. Of these one, the Tabernacle, became independent. Two, the Edwards and a Scandinavian church, went over to other denominations; seven appear on the rolls of neighboring Congregational associations, and six have either become extinct or absorbed in other churches. Thirty-one are still connected with the association. Of the 132 ministers, seventy-seven have removed to other fields; sixteen have departed this life, to wit.: E. Goodman, W. H. Starr, William Holmes, Lucius Parker, Chauncey Cook, Edwin Wells, G. W. Perkins, M. D. Williams, Samuel Foster, Joseph Hann, James H. Dill, S. P. Smith, Thomas Lightbody, M. M. Colbern, E. B. Baxter, E. G. Howe—a fraction over twelve per cent. of the whole number. Thirty-nine are still with us.

The question submitted to your committee is, What were the results of Congregational work within the bounds of this association during the first quarter century of its existence? The answer must, of course, be very imperfect. We can give only figures and some of these only approximately correct; but figures can express but a fraction of the influence our denomination has thrown into

this great sea of influences. The struggles, the tears, the prayers, the unspoken words, what was done to break the arm of oppression and create healthful anti-slavery sentiment, to promote temperance, education, purity and order, ennoble public sentiment to encourage every good and discourage every bad work and prepare the way of the Lord, have gone into the great archives of unrecorded history.

It has been laying in churches and schools and other institutions the foundations of many generations. Its work will appear greater and greater as we recede from it. The value of this work has been greatly enhanced by the exigencies through which we have been passing.

The quarter century covered by our report was the most critical period of our national existence. It synchronizes with the great struggle on this continent between free and despotic principle.

"We've been living, we've been dwelling
In a grand and awful time,"

and we have occupied one of the foremost fields. What we have done to defend truth, freedom and religion, to conserve and transmit to other generations a free government and a pure Christianity, is too reaching and pervasive to be gathered into written history.

Your committee have gathered up and summarized a quantity of statistics which, if perfectly accurate, would indicate very nearly that kind of work which may be given in numbers; but owing to lost records in some cases, and to imperfectly kept records in others, the word *approximate* or *estimate* should be attached to many of the results we give.

We are able to report thirty-one new churches gathered on this field (Chicago and vicinity) during the first quarter century of this association. Of these fourteen were within the limits of the city, to wit: New England, South Congregational, Edwards, Salem, Union Park, Lincoln Park, South Chicago (Forty-seventh Street), Tabernacle, Oakland, Bethany, Leavitt Street, Wicker Park, Tabernacle Union. These fourteen, with the First Congregational and the Plymouth previously organized, make a total of sixteen Congregational churches organized in this city. Outside the city there were during this time seven organized, to wit: Beecher, Blue Island, South Chicago, Des Plaines, Evanston, Glencoe, Hinsdale, Jefferson, Lyons, Lombard, Maywood, Oak Park, Park Ridge, Prospect Park, Ravenswood, Wilmette and Winnetka. These seventeen, with the four churches previously organized, give twenty-one churches in the vicinity of Chicago. Adding the sixteen in the city, we have a total of thirty-seven organized on this field.

Of the fourteen churches organized, one, the Tabernacle, be-

came independent and five others, to wit: The South Congregational, the Edwards, the Salem, Wicker Park, Oakland, either became extinct or absorbed in other enterprises, leaving within the city at the close of the quarter century, with the First and Plymouth, ten churches. All the churches organized in the vicinity of Chicago were surviving, making a total of thirty-one living churches. Of these nearly all were in vigorous, successful, useful life. Among them are found some of the strongest and most flourishing of our denomination. All but one were found enjoying the stated means of grace under the instructions of the living teacher, and but three were receiving home missionary aid. Twenty-eight of them had comfortable houses of worship. Some four or five were among the costliest church structures in the West, and but few of these churches were seriously embarrassed by debt.

The thirty-one churches report 166 original members; aggregate additions during the quarter century, by profession of faith, 4,090; by letter, 5470; total additions, 9,560; total number, including original members, 9,726; removal by dismission, 3,660; deaths, 517; by excommunication, 111; total dismissions, 4,288, leaving 5,754.

Ministers ordained, 38; pastors installed, 38; houses of worship erected, 45; parsonages, 6; cost of houses of worship, \$1,121,000; cost of parsonages, \$18,000; aggregate of other church expenses, \$1,288,000; benevolent contributions, \$525,550; total cash contributions, \$2,934,550, or over \$300, or \$20 annually, per capita of all who have been connected with these churches.

This is probably within bounds, as large sums have doubtless been laid on the altar of God, of which no report will be made in this world. These churches report 428 years of Sabbath school work, a term equal to their aggregate, with an average attendance, of 190 pupils.

In conclusion, your committee would say that, in presenting these figures, they are led to feel that during the first quarter century of the existence of this association a good and grand work was accomplished on this field, one which cost an amount of labor, self-denial and self-sacrifice of which God only has kept the record, and we rejoice and take courage in the results. At the same time when we reflect on the needs of the field, the incoming tides of evil, our efforts and churches and Sabbath schools seem comparatively insignificant. And we are led to earnestly inquire if, after all, we are coming up to the divine ideal of real Christian efficiency, and to lift the prayers that the hand that writes the results of a second quarter century of Congregational work in this association may be able to make a brighter and a gladder record.

(Signed) J. C. ARMSTRONG, *Registrar*.

J. M. WILLIAMS, }
F. BASCOM, } *Com.*
C. G. HAMMOND, }

HISTORY OF CENTRAL ASSOCIATION.

BY *REV. LATHROP TAYLOR.

All organic bodies have a parentage. The relation of parent and child is so intimate, and involves so many inherited properties and traits of character, that the history of the child is not complete without reference to those of its parents.

Central Association has such a relation. It is the offspring of Old Central Association and own brother, even twin brother, of Central West.

In this history it is pertinent that something should be written of so honorable and distinguished an ancestry. It is not difficult to give an accurate record of this parent, so full are the recorded data to be obtained from its minutes. Its records commence six years after its organization (October 1, 1850). When it died it left its own autobiography to its successors.

Old Central Association was organized at Farmington, October, 1844. At the same place, in May of the same year, was organized the Illinois General Association. Central Association was organized on a strict Congregational basis, ecclesiastically and doctrinally. The following churches constituted the original membership: Farmington, organized 1849; Peoria, 1834; Canton, 1842; Galesburg (First Church), 1837; Bloomington, 1843; Dover, 1838; New Berg, 18—; Princeton, 1831; Weathersfield, 1838; Providence, 1841; Tremont, 1843. These eleven churches, together with the following ministers, constituted Central Association: Revs. L. H. Parker, John Waters, Levi Spencer, M. N. Miles, Jeremiah Porter, David Todd, J. A. Hawley, William Paill, Addison Lyman, C. B. Barton, S. G. Wright, who united with the association at its second meeting.

These were all illustrious men, wise and faithful, and sound in the faith. By faith they wrought wonders, gathering the scattered children of Christ in the new country into churches, infusing into them the spirit of devout religious enterprise. Nearly all of these have died. The Master has said to them, "Well done, enter into the joy of thy Lord."

Rev. Jeremiah Porter, having performed successfully much pioneer and other work, still abides in the church militant, being represented in the China mission work by a son and daughter. Rev. S. G. Wright, who has recently entered into rest after a long life of efficient service, has left two children in missionary service—a daughter in Massowan, Turkey, and a son in Mexico. Rev. L.

* Read at the meeting of the Association in 1890.

H. Parker was pre-eminently the father of Old Central Association. He was the moving force in the organization, not only of the association, but also of many churches that connected themselves with it. Mr. Spencer did grand service for the churches of the association. He was a wise and heroic leader of the reforms and evangelistic work of his day. In the churches of the association the home missionary spirit was strong and active. They were alive to the interests of the public school. Largely by their sympathies with others and efforts Knox College was founded and nourished. Their stand against slavery was firm and judicious in principle and in practice. Many of their members dared to do much, publicly and socially, for moral reforms when they were unpopular, and themselves were exposed to insult and violence. They constructed underground railroads and named their stations that fugitives from slavery might gain the land of freedom. They demanded total abstinence of the sale and drink of alcoholic liquors. The minutes of the association are largely interspersed with resolutions against slavery, intemperance, the liquor traffic, and the desecration of the Sabbath. Their words were like gleaming swords of double edge.

These churches and ministers were thoroughly evangelical in word, work and doctrine. As we might expect, revivals of religion were common. Their churches grew strong and multiplied. Each church was a fountain of living waters, and in their flow carried spiritual life and beauty everywhere around.

The association performed the work of a home missionary society. It had a regular board of directors and an executive committee. Funds were collected and disbursed in aid of feeble churches. Church edifices were erected and missionaries supported by these means. The association also, on a small scale, did the work of a theological seminary. It took in charge the preparation of candidates for the ministry. Judge Williams, of Connecticut, and Mr. Williston, of Massachusetts, entrusted to the association funds to the amount of \$2,000 and \$3,000 to be used for the aid of feeble churches.

Old Central had an existence of fifteen years, and there were added to it in that time forty-three churches. Its boundaries became very large. They extended from the Mississippi River to the eastern boundary of the State, and from Havanna and Lincoln on the south to Princeton on the north.

Several churches and ministers that belonged to Knox and other presbyteries, having in them more or less of a Congregational element, and in some instances pastors congregationally educated, transferred their relation to Central Association; preceding and connected with this change was much denominational controversy. On the application by Rev. S. G. Wright, a member

of Knox Presbytery, for membership in the Central Association, then recently organized, he says: "The brethren of the association discussed my case for hours, and finding I was no spy and a *bona fide* Congregationalist they admitted me." In process of time it became evident that the best interests of religion and of all the churches in the association would be promoted by a division of the association.

Bureau Association, organized in 1857, absorbed several of the members, churches and ministers of Central Association. Still there remained thirty-six churches, with a membership of 2,230 and twenty-five ministers. After a year or two of deliberation the association voted unanimously to divide and make the Illinois River the division line. It was painful to all hearts concerned to divide such a united and loving band whose meetings had afforded so much mutual edification and enjoyment. But the pain was mitigated by the prospect of accomplishing more for the cause of truth and religion.

October, 1859, Old Central held its last meeting at Atlanta. In accordance with previous notice it was voted unanimously that Central Association be and is hereby dissolved. Rev. L. Taylor, of Bloomington, was moderator. Rev. J. M. Williams, of Farmington, was authorized by that part of the association on the west side of the river to act for it. Previous to the act of dissolution, Mr. Williams was granted leave to call a meeting of the churches which he represented to organize a new association at some future time. Mr. Taylor was authorized to call the members of the old association living on the east side of the Illinois River, then present, to meet immediately for the purpose of organizing a new association. These met immediately on the announcement by the moderator of the vote by which Central Association ceased to exist, and organized in a regular manner. Rev. Mr. Taylor was made moderator.

It was voted that we be hereby organized as an association, to be called Central Association, thus bearing the parental name. The Confession of Faith, Constitution, Rules of Order, etc., of the old association, were adopted. These proceedings were harmonious. There was some debate as to which of the new organizations should take the ancestral name. It was said by the representative of the church on the west side of the river that the old name should fall to them; that they had the precedence as to numbers, wealth, education and eminent men, such as Pres. Blanchard and Dr. Edward Beecher. The east side brethren protested that their association, being weak, should have all the benefit the name could impart; that it was geographically central; that it was the firstborn child of its parent, and so had a first right to the name; and, furthermore, the name of the second child about to be would

appropriately be called Central West, and the third one of the group would be Central East, all which came to pass.

Hence Central Association came legitimately to exist; proud of its ancestry, its royal blood and hereditary traits of character which it has never disgraced. It commenced its existence with twelve churches and only seven ministers. Rev. H. W. Cobb served two churches, Atlanta and Lincoln; L. Taylor was pastor at Bloomington; A. D. Wyckoff at Bruce; J. A. T. Dixon at Metamora; E. G. Smith at Tremont; R. Samuel at Nebraska; El Paso, Mason, Havana, McLean and Morton churches had no pastor. H. H. Hinman also was preaching on Sunday.

Throughout most of this large field material was not plenty that had Congregational affinity. For this reason the churches remained weak, and there were few occasions for new ones. The association in its first annual report showed a gain of one church, to wit: Rutland. It reported four churches unsupplied with preaching, and a total membership of 463. Nearly all the churches reported a small increase; McLean had doubled its membership. Of those ministers who were members of the association at first only Rev. H. W. Cobb has died, and only Rev. L. Taylor retains membership, but in the meantime was pastor of the Congregational church in Madison, Wis., three years; that in Wheaton, Ill., five years, and that in Peru, Ill., three years, and was a member of the association with which those churches were connected. Some of the original churches have ceased from their labors; they died the death of the righteous. Atlanta, Bruce, El Paso, Lincoln, Mason, Havana, Nebraska, Sunbury.

Having gathered and recorded what we could of the Central Association to 1860, we have still thirty years of the sailing of this ship to the present time. It has had many different and able captains, and has been manned by men whose piety and intelligence have been adequate to the navigation of the years upon which they have sailed. Sometimes the water has been calm; at others swept by cyclones.

The churches have increased in number from thirteen to sixteen at the present time. Seven have been stricken from the roll, having deceased; but for this loss our number now would be twenty-three. Our church membership is 1,109, which is a gain of 646 in thirty years. During these thirty years nine churches have been added to the association: Chenoa, organized 1867; Danvers, 1861; Dwight, 1865; Forest, 1865; Gridley, 1865; Normal, 1865; Normal Union Mission, 1865; Odell, 1862; Streator (Welsh), 1883; Emmington, 1885. These churches, with one or two exceptions, are in a prosperous condition. The Bloomington church dates back to 1843. After an existence of twenty years of various experiences of

prosperity and adversity it became so reduced in members and burdened by debt as to become practically extinct. In 1883 the Congregationalists of the city were reorganized under hopeful circumstances. It now reports a membership of 117.

Every church in the association has its own house of worship free of debt, or nearly so. Eight of these churches have a parsonage, and all of them sustain regular Sabbath worship. Most of the churches in the association have received home missionary aid. This is true now of only two or three. Our minutes of 1889 report the total gifts to benevolent objects for the year \$964. Foreign missions, \$217; educational society, \$29; church erection, \$340; home missions, \$195; American Missionary Society, \$67; Sunday school society, \$64; New West Commission, \$30; Ministerial Aid, \$18; home expenses, \$10,198.

The number of families reported is 619. While additions to these churches were eighty-one during the year, their loss was ninety-six, a net loss of fifteen. Some other years have shown a brighter picture.

Our churches, strong in patriotic feeling and conviction of duty and their hatred of slavery, were largely represented in the war that put down rebellion and gave liberty to the bondmen. They can be relied on in the great conflict with the saloon, rum power and Romanism, and the mighty forces of error, irreligion and crime. Officered by men full of faith and the Spirit of God, the work of these churches will be crowned with success. Showers of spiritual blessing will fall upon the coming generations.

Had we the means and space to chronicle the names and deeds of those who have been connected with our associations, old and new, what a brilliant galaxy of saints would appear in our moral and spiritual firmament! Many have gone to their reward in heaven. Some we can name—Barnes, Spencer, Ingersol, Bristol, Parker, Jenney, Pendleton, Marsh, Ordway, Benedict, Pierce, Dunn, Foster, Cobb, Gore, Miles Baker and Owen Lovejoy, and Bascom. There wait on the borderland—E. Beecher, J. Blanchard, Stevens, Williams, Drake, Dixon, and others not far behind—M. M. Longley, Taylor, Smith, Holyoke and Wyckoff, whose twin daughters are serving their Savior in China, and two sons working wherever their Lord calls them.

Among the laymen prominent in laying the foundations of our churches and were pillars in the temple of our God we remember such men as Chapin of Atlanta, Coleman, Richardson, Pearson and Tompkins of Bloomington, Brown of El Paso, Phelps of Elmwood, Farnam and Hammond of Galesburg, Pettingil of Peoria, Everett of Metamora, Wood and Harris of Rutland, Wright and Ingersol of Canton. Not to be forgotten is a shining host of women, many of

them among the saints triumphant, many still in the church militant. They have been at the front making their homes, churches and neighborhoods radiant with their heavenly graces, purifying the malarial spiritual atmosphere of the prairie towns and villages by their timely efficient labors, cheering on every good work by their patient endurance under difficulties, their courage and cheerful sympathies. How many and beautiful stones they put into the temple of God by their missionary enterprises, their Sunday school work, their various benevolent and moral reform societies, and the training of their children for church work and the kingdom of heaven! We cannot call them by name, but we may represent them as the Sarahs who entertained angels, the Miriams praising God for his victories, the Deborahs leading the battles of the Lord, the Hannahs training and giving their children to the Lord and His service; the Marys, Elizabeths and the Marthas identifying themselves with Christ and His kingdom. Surely without such a history the records of our association would be essentially deficient.

Encompassed about with so great a cloud of witnesses, and such grand possibilities of results of labor, Central Association may well be inspired to do great things for Christ and the kingdom of God. Its history henceforth, we believe, will not be one of growing weakness and decay, but rather one of success from earnest prayer and faithful toil. May the sheaves garnered every year be more and more abundant by the blessings of the Lord of the harvest!

PIONEER ENTERPRISE IN CHICAGO, FROM 1853 TO 1864.

BY *REV. W. A. NICHOLS.

"Thou shalt raise up the foundations of many generations."—Isa. 58, 12.

The first white men who ever visited this State were Marquette and Joliet, two Jesuit missionaries, who explored this portion of the Mississippi Valley in the years 1662-3. Hennipen and La Salle followed a few years later. Subsequently this tract of country was claimed by the State of Virginia, who ceded it to the United States, surrendering all her claims to the whole territory northwest of the Ohio River. From 1800 to 1809 Illinois was attached to Indiana, in February of the latter year it was duly organized into a territory; and held its first legislative session in November, 1812. The upper house of that body, consisting of five members, and the lower house of seven, without a lawyer or attorney among their number, did up their legislative work for the territory, like sensible and honest men, who "had a mind to work," in ten or twelve days, and went to their homes, thus saving the government cost, and avoiding the temptations incident to a protracted and tedious session. In the year 1818 this territory was formed into a State, and now contains more than a million of inhabitants. Two years since Illinois had only one railroad, and that was only forty miles in length. Now she has, according to exact estimates, more than two thousand miles completed, and before the first of January next will have four thousand miles; while the number of roads already in process of construction, with their branches, amount to nearly eight thousand miles. There are already passing over these roads, to and from the city of Chicago, ninety trains daily. These roads branch into every portion of the State, bringing the backwoodsman and the lone dweller on the most distant prairie within convenient distance of a ready market, and thus making his acres correspondingly more productive.

Chicago, though of mushroom growth, is rapidly organizing and maturing into a great commercial center for an extended portion of our country, with its numerous veins and arteries running everywhere to convey intelligence and refinement, to excite enterprise and create wealth for the citizens. As late as 1829 this place contained only six families of white inhabitants. The town of Chicago was incorporated probably in 1833. The first board of

* A dedicatory discourse delivered at the opening of the Edwards Chapel on Desplaines Street, Chicago, in the summer of 1854.

trustees were elected in October of that year. Twelve or thirteen persons voted on the question of incorporation; and now what has human enterprise, under the guidance of Providence, wrought! None but those who see the ninety or a hundred trains daily passing to and from the city quickening commercial life, stimulating enterprise, not only through Illinois but throughout both the East and West—none but those who can personally compare the 70,000 inhabitants of Chicago with the six families of 1829 can have any adequate idea of its rapid growth and the extension of its commerce. A citizen who entered this port, which is now cut by a thousand keels, in a log canoe, towed by the wild savage, and organized the first Sabbath school, is still numbered in the ranks of Sabbath school teachers, and yet is but in the meridian of life. The first church was organized in 1833, and the number of churches is now more than forty. During the six days appointed to labor there goes up from every quarter the music of toil. The harmony of science and art, under the direction of persevering industry, renders every department an exhibition of thrilling interest. Whoever will take notice how, as months revolve, the prairie recedes from block to block before the advancing city, will know that a civilization of no ordinary enterprise and progress is here. Unless one stop his ears against the many combined voices of trade, where the very wilderness of nature is dissolving by the touch of labor and art, he will have impressive evidence that here are laying the *foundations of many generations*. That this is to be a great commercial mart—one of the greatest—needs not a prophet's eye to foresee, nor a prophet's tongue to foretell. From this inland port the hardy sons of trade are to go forth, to cross seas, to traverse deserts, to explore the arcana of nature, and gather up the riches of continents; so that in this magnificent emporium, it is believed, all manner of trades will be represented, and all kinds of merchandise exposed for sale, except "slaves" and the "souls of men." Unless, like Nineveh, and Babylon, and old Tyre, its wickedness shall antedate its doom, and call down the scourge of God to execute it, we confidently anticipate that this garden city will sit as queen of these inland seas. But every rational hope of a destiny so glorious must rest upon a firm basis, else the strongest anticipations will fade into a splendid delusion—the fairest fabric which the imagination can rear will prove only as a vision that is not from God.

We make specific reference to this city, which is, perhaps, without a parallel in the history of cities, ancient or modern, for the rapidity of its growth and the elasticity of its enterprise, because it is a very correct index of the whole Western country. It is the foreshadowing of a growth already commenced on a grander

scale than has heretofore existed. The prosperity of this garden city is a condensed representation of those resources on which it is dependent for its thrift.

Secular enterprise is laying down the substantial thoroughfares of these vast regions. Mammon, even, is sweating, and covered with dust, to develop the hidden resources which God will have brought out for the promotion of His cause; and these vigorous movements by the children of this world constitute a definite call upon the church to gird herself for more strenuous and self-denying efforts. They should lose no time in entering to possess the land which is so freely laid open by secular enterprise.

Jehovah is emphatically assigning to this day and this generation the toil of laying foundations for generations to come. The benevolent forces under the Captain of Salvation, the teachers of truth, and all true philanthropists, are pressingly invited into the open and opening fields of the West.

The "children of this world" have volunteered to excavate the harbors, pile up the stone and mortar, and lay down the extended rail tracks; and because this rough work is needful in casting up a highway for the Redeemer's kingdom, God gratifies the laborers by giving them success. He sees how He can use every stroke of the hammer and every thrust of the spade to advance His cause; howbeit, they who often direct these efforts mean not so, neither do their hearts think so. It belongs to the church instrumentally to infuse the spirit of the gospel into these openings made by secular enterprise. The disciples of Christ must breathe the soul of piety into this body which men of business are getting in readiness. There are foundations of far greater importance to be laid than these visible structures—foundations underlying all that is physical, and giving to all permanence and value.

This widely extended country must have truth, justice, temperance, and a reverential fear of God, as the basis of its institutions, and as pervading elements of society. Without something of these, even the granite pillar and the marble column must ultimately fail to support the proudest works of art and the richest monuments of industry. Man, whose body was originally taken from the earth, is now stationed upon its surface, and as a medium between the spiritual Creator and all inferior creatures, his character and conduct has also been the medium through which the earth has received her blessings and her curses from God. Cursed is the ground for thy sake, and so it has ever been. Human character and conduct have given to countries of renown, the elements of their fame. It is these also which have consigned many cities of the old world to infamy. Man constitutes the chief importance of every city; and the foundation of all things else pertaining to it,

will and must be made, according to the permanent character of its inhabitants. This cardinal truth speaks as with trumpet tongue to all who are interested in what the future West shall be.

Rome is not Rome forever, simply because built on seven beautiful hills, and under mild and tranquil skies, but, because it is the city of the Cæsars, and the senate, with her orators and statesmen, whose burning eloquence and sage counsels, though not vitalized by the soul of the Gospel, will yet live, so long as mind is able to appreciate the products of mind. Jerusalem is not the praise of the whole earth because Mount Zion had peculiar geographical features. But the temple of Jehovah was there, as the costly type of a better dispensation, to be ushered in with better promises. It was the temple with its nation of worshipers, at her altars, in fulfillment of a divinely appointed economy, whose closing scenes were the advent of the gospel kingdom. So, too, this Garden city, with all other cities of the West now in embryo, will exist in future generations, according to the character which her living citizens will stamp upon her; and those will have the largest share in any good results, who now directly or indirectly, do the most of the foundations, and do it well.

The first generation of a town or city has ordinarily done more to give it tone and direction, than any succeeding. These small beginnings contain the future expansion; the undeveloped character of many thousands, is, as it were, condensed as a germ in a few minds and hearts. At this stage, every movement is pregnant with momentous issues. Hence, the builder at the foundations of society should especially labor *to establish correct principles*.

We know that the multitude who think to build at this stage, do often take *agitation* and *action* as the first requisites of success; and truly, without some measure of these in the unformed state of society, there could be but little progress. And yet, the tongue of history and the voice of inspiration everywhere affirm, that calm reflection and patient investigation, in search of sound principles and their proper application, is the only safe course; because, as men and communities think in their hearts, so are they in their lives. Principles make men, everywhere; and their formative influence upon society, so far as exerted, will tend to make all outward things accord to this inward pattern. When God himself is about to effect a radical change in the conduct of men, he uniformly commences by a change in their principles and motives. If the principles are right at the outset, and continue so, the subsequent growth of character will not widely vary. That eccentric backwoodsman of Tennessee, who once said on the floor of Congress, "Be sure you are right, and then go ahead," though rude in speech, yet possessed some of the elements essential to make the wilder-

ness bud and blossom as the rose. He advanced a fundamental idea, without which no man and no body of men can be safely trusted to lay the foundations of society. We must plant sound principles first; upon this we may manfully build what time nor revolution can bear away. Indeed, that untutored orator of the western wilds did but echo another voice, which is higher than human, and has said, that the wise man dug deep and laid his foundation on a rock; whose counterpart is the man, that, without foundation, built his house upon the sand. It is easier to commence upon the sand, and the builder can make more show with smaller effort; but confusion awaits his hopes, and destruction will crown his work. Verily, it will fall when the storm beats upon it. The basis of a great city or state must have justice, truth, temperance, and a reverential fear of God, or the top stones can never be laid with any hope of fitness or permanence. The facts of history, both past and in progress, are abundant in proof of this position, Kingdoms and thrones have often crumbled, not so much because they were baseless, as because the foundation was not of the right material. Constantine was a zealous builder in Christendom. He converted cities and countries not a few; until beneath his sway the nominal professors of the faith were many. But these nominal forms soon disappeared and left the professors as those whom the blight of God hath scathed, because the converted multitude had yielded to the fear of the sword and not to the life-giving power of the gospel.

The present Constantinople, strong as she may now be, though she may this time escape, has yet her ultimate doom surely written by the just Ruler of all nations, and she must fall; not because she lacks religious devotion; not because her material spirit is ebbing in the national body politic. She must fall, because the Moslem, professedly as God's vicegerent, yet in the genuine spirit of Antichrist, cut his way from his desert home through human sinews. He crossed the Hellespont, sword in hand, and planted his foot on the Western World, professing to honor God, yet serving divers lusts and passions. As sure as prophecy is true, he shall retire less proudly than he came, and history shall record of his capitol,—“It was, but it is not, and never shall be more under his control.”

Paris, as the concentration of France, has fleets and armies, and science and arts in the greatest perfection, but she has rejected Jehovah and adopted the goddess of pleasure; she has ordained the Sabbath a holiday, she has converted the church into a theatre, and substituted the stage for the pulpit. Her revolutionary upheavings, at short intervals, show that her foundation standeth not sure. Her fundamental principles are false, and, unless she reform her practice, will work her ruin. And these sister States of the American

Republic, affiliated by one tie and linked to the same destiny, though the last and noblest born of freedom, have yet the plague-spot of oppression on their corner-stones. It has not been wiped away, and now it is widening and deepening. Let the favored sons of freedom vaunt themselves in our halls of legislation; let them abuse and prostitute a generous suffrage, by hurling defiance at Jehovah and sneering at his ministers, while they go on proudly to extend the domain of slavery. Will offended Omnipotence restrain anger forever? Well may we tremble for our country, when we remember that God is just.

Another element which is to lie at the foundation of many generations, is a comprehensive *practical test*, which is developed in the free exercise of a *strong common sense*, directing in the proper adjustment and right use of sound principles. Too much of one good thing is not good, especially when its excess excludes other things equally good and more useful in their proper proportion. We notice some workmen at the foundation of society, who do not wisely proportion their materials. They employ, too exclusively, one or two elements, which, indeed, are admirable in composition with others of equal importance, yet when alone, are unadhesive and weak. If a few of the virtues are cultivated to the almost entire neglect of others equally important, though not as prominent, the foundation will not be fitly framed together; it will be loose-jointed and destitute of the cementing elements, and liable to fall apart easily. We notice some foundations in process of construction that appear admirably fitted to rear lone shafts and columns, or for carrying up a single corner, which would be splendid if accompanied with other proportionate parts of an entire edifice; but taken alone, they have a deformed and even threatening aspect. Such is emphatically the result when temperance, or the cultivation of the social element, or anti-slavery, or whenever any one relative duty is dwelt upon and inculcated as substantially the whole law of God, and embracing the whole duty of man. No one of these isolated ideas can constitute the broad and symmetrical foundation for many generations. As well might we place one or two stones under one corner of an edifice, and then endeavor to build upon it in fair proportions and many stories high. Even one generation built upon such a foundation will topple and reel under the instability of its own position. Such a base is too narrow for even one generation, much less can it be the foundation of many generations.

Again, *good habits* are excellent material at the foundation of society.

Cities and communities have habits as well as individuals. Indeed, they will and must have them. Habit ordinarily results from

the repeated use of a principle; but the best intentions may be neutralized by an imperfect practice, until wrong habit is confirmed, even where right intentions exist; and when this is done, bad habit reacts upon a good principle, and often destroys it. He who fully believes in the Divine commandment, may carelessly observe the Sabbath-day, with gradually increased violations, until a confirmed habit of desecration will obliterate the principle. Thus they who commence by slighting a duty, end in denying a truth. The principles of the temperance man may inhere so closely, that his warning practice may, at length, confirm him in a habit of indulgence, and consign him to hopeless inebriation.

In a forming state of society, there is ever a strong tendency to depart from general principles, for the sake of a present convenience; but frequent departures of this kind are the little foxes which destroy the choice vines of habit, and prevent the promised fruit of ripe excellence. The good habits of a community are its body-guard; and are no less important to corporate bodies than to individuals. They are strong defenses against the inroads of temptation, and also against the outbursts of passion and impulse. They often, as it were constitute the balance-wheels of character, and carry it steadily over many hard places, where the mainspring of principle alone would be hardly sufficient. As good Richard Cecil has quaintly suggested, it is not enough that men and communities make up their *minds* to do right, they must also make up their *bodies* to carry into practice the right convictions of the understanding; and all builders at the foundations, whether in the family, the Church or the State, must untiringly strive for the formation of good habits, as only second to the possession of correct principle. Confirmed habit in right doing constitutes a kind of omnipresent, inspiring genius, and secures a perpetuity to correct moral action; while a community without established habits of virtue, is worse than "a city that is beaten down and without walls;" because it is fully open to the attacks of outward temptation, and does not exert the moral ability which is necessary to create a defense.

Just here is a grand, and often ruinous failure, when corporate bodies and mass meetings pass strong resolutions, which they seldom carry out for want of well established habit. The world is, indeed, full of paper morality; and yet the currency is of little value, because the corporations which issue it, so seldom redeem it with real coin.

These three things, *sound principle* properly adjusted in practice by a *strong* and *comprehensive common sense*, and permanently incorporated by *fixed habits*, constitutes the substantial basis for a healthful tone of morals, and an elastic vigor in a community.

When destitute of these, in their suitable proportions and requisite strength, the social body, as it grows up, will, to carry out the figure, be feeble, sick and deformed, or wild, erratic, and monstrous. Where sound principles, good common sense, and correct habits exist, there only needs the higher life of true religion breathed into the soul, and that community has foundations that will sustain a superstructure of generations, not only compact together, but adorned with goodly stones, many of which shall be polished after the similitude of a palace.

The elements of foundation, to be properly inwrought, must be laid in the family. They should enter into the very germs of being. They must be patiently inculcated in the nursery, shaping the tender twig, so as to give a right direction to the future tree. They must be impressed in the school with line upon line and effort succeeded by effort, in toilsome though certain progress, till they shall have shaped the growing purpose, till they shall have modified the forming temper, and directed the will of developing manhood. These fundamental requisites should mature and ripen in the Church, so that this divine institution, baptized with the Holy Ghost, shall rear up its strong men for action, its stable men for firmness, its wise men for counsel; real men, God's noblemen, to do right manfully the work of the Church and the State. From such beginnings, perseveringly carried on, will arise Christian merchants, who will possess all the elasticity and ardor which are essential to successful enterprise, connected with the safety of a sound moral character; men who will ever be more diligent in business than others, and yet not bow down to the god of this world.

There will arise Christian mechanics and artists, who will exhibit a deeper skill and show a better taste than others, for virtue and piety invigorate the human powers, by relieving them from their enfeebling influences. At the same time these will be themselves the firm pillars of society; the substantial support of all good institutions. From such beginnings there will arise Christian statesmen, to whom all will not be fair in politics, and with whom a party will not be more precious than a principle. These men, while they act in the fear of God, and for the good of their fellows, will not barter liberty for fame, nor blaspheme God to secure a reputation among men; but will write holiness to the Lord upon the common pursuits of life, and use themselves as faithful stewards of the ability which God has given them.

This building at the foundation is *responsible* work; because every future interest must depend upon it, and be more or less affected by it. Generations yet unborn will arise to bless or curse the present generation of founders, according as they shall do their work well or badly. He who toils at these efforts is at work for all

time on the grandest scale. Thus situated, everything present is related to the future. Every decision of the will, every expression of sentiment, and every civil act, is a live seed cast into the quickening soil, whose forthcoming fruit a multitude must taste, and find health to body and soul, or poison and death.

Work at the foundation is *difficult* for many reasons; and no progress can be made in it, without self-denying effort and persevering toil. Building up is often not the first work to be done. When God commissioned the prophet to this very kind of labor, the first part of the commission was to root out and to pull down, to destroy and to throw down: a truly concise presentation of the preparatory work of a foundation builder. How much rubbish is there often to be cleared away; how many opposing entrenchments to dislodge, before the workmen can take the first step at planting and building! There is a vast amount of effort and expenditure, that never show above ground; to the superficial observer it is all out of sight. The multitude will not look upon it with any appreciation. Hence, in the social fabric, this fundamental labor must ever be done by a few; and if these few, while at their work, escape the taunting criticism of the many, it is all they can anticipate, until, as it were, they get above ground, where their work will show to advantage, and be appreciated by all. The many can only be allured and enlisted by that which appeals to the senses, and promises an immediate remuneration. Nothing is more void of interest, nothing appears more unprofitable, than a foundation when considered apart from its relations to a superstructure, as yet future; and no marvel, if those who have not the power to see things invisible, should be discouraged before they commence. If there were to be nothing beyond, who would not refuse to enter the list of builders at this stage? From its very nature the work is one which will be neglected by the mass of the people. Hence it is a work which will never be remunerated according to its intrinsic importance. The majority will only work freely upon that which will bring an immediate and satisfactory return, either in pleasure or profit. But he who toils in carefully laying the corner-stones of society, must look to the future for his pay-day. Ordinarily, he must be willing to have his fellow-laborers few in number, while he looks to a higher sphere than human for remuneration. The generations to come will rise up and call him blessed; but not often will any praise till he has passed from the scene of toil. When he is weary, and thinks of rest, he must often look to the heavenly mansions in his Father's house, as the nearest place where he will be heartily welcome, to sit down with the cheering reception of "Well done, good and faithful servant, enter thou into the joy of thy Lord." It is true that the eye of faith can see things yet invisible as realities,

and live by them. Hence the founder who goes to his work understandingly will not be discouraged, under the prospect of waiting. That future hope will be his blessing now; and he will persevere with fortitude and cheerfulness, often faint, yet ever pursuing. Well may the fellow-laborers of such a work, though few and toil-worn, animated by the same ennobling prospects, sing and shout to each other. While the good work goes on under the direction of the Great Master-builder, the good they will do will be a true luxury; and they will be superior to the circumstances which surround them. They will halve their sorrows by mutual relief, and double their joys by sharing each other's.

Thus, the ambassadors of Christ, if they would do the most good, must be able to preach the doctrines with a practical effect; no matter how loudly the high pressure reformers vociferate that the West needs only practical preaching, since no preaching ever can be practical which has not a substantial foundation. Duties grow from living doctrines, as directly and naturally as the trunk and branches, and leaves and fruit, grow from the root that bears them. No duty will be long performed in a community, or live in a church, after its doctrinal basis is overthrown. Ministers who would make places must especially care for the stranger who is far from the sanctuary of his fathers and is ready to appreciate a friend who will sincerely care for him, and bind up his bleeding heart in seasons of trial, while the multitude pass by on the other side.

The class of men requisite for this work need some fitness corresponding to the kind of employment given them. Impulsive temperaments cannot be safely trusted here. The result of their spasmodic toil will exhibit too many showy beginnings with evanescent endings. Men who think more of promotion than of duty, more of popularity than of usefulness, would better enlist where there is fairer prospect of immediate pay in their own coin. All who are mainly encouraged or depressed in proportion to the show they can make with hasty efforts, must work on other departments than at the foundation, since there they must toil incessantly and often long, and have little to exhibit as the fruit of their effort. All, however, who are willing to rely on the Great Master-builder, and be satisfied with the encouragement he shall give, all who are guided by sound principle rather than caprice, and derive more satisfaction in the faithful discharge of duty than in the reception of fulsome applause, may confidently anticipate some good measure of success. Men should remember that faith must work before it can realize. Those will best succeed who are not looking for a place, but designing to make one; who intend to persevere till they have secured for *it* such a degree of completeness, that the people

will appreciate the workmanship under which they have been moulded, and in turn remunerate the laborer for his toil.

The hope of doing something to rear some such men on the field where the work is to be performed, has stimulated the movers of a Theological Seminary in the Northwest.

It is anxiously asked who will go for us, and whom shall we send into this great field? and echo answers, whom? The West cannot rely upon the East for men who will come a thousand miles when they can hear of a good place vacant, and yet who, if the place is filled before they reach it, will speedily retrace their steps, believing there is nothing for them to do whither they went. There must be in the Western minister a greater resemblance to apostolic simplicity and earnestness and self-denial; else, as it would seem, nothing but a miracle can do the work which is rapidly accumulating there. Some spiritual die would seem to be needed, which, under the pressure of the Holy Spirit's influence, will furnish men more nearly of the right stamp; such living and impressive examples of the excellence of piety, as shall be not only epistles read and known, but effective agents who are willing to suffer the loss of all the luxuries and elegances, and many of the comforts, of life, that they may win Christ, and secure for him a peculiar people, where now he is scarcely known.

Churches, as workshops for the Great Master-builder, well supplied with workmen who need not be ashamed, are absolutely essential to the progress of the foundations for many generations. These facilities to the spread of vital godliness in this vast land, are its chief promise even for the life that now is. They are needed to impart value even to temporal substance. True piety gives value to real estate. By nature men are religious beings; and their practice will ever develop some kind of religion. Atheism was never a native product of the human mind. An atheist was never born; and yet, no religion except true godliness is permanently profitable. No other is fitted fully to develop and harmonize the susceptibilities of the human soul. No other will control and direct properly in working happiness for society. All other religions introduce derangements, and perpetuate discord. Infidelity is usually embraced as a hopeful refuge from the discomforts which a spurious religion works on the heart. True piety, therefore, enriches everything which is used under its influence; and, as there is much land yet to be possessed through these vast States and territories, the Christian family, the common school and the evangelical Church, are greatly needed to stamp the ore with the image of Christ and the superscription of a pure Christianity. Tenements, house lots, and farms, are worth vastly more in portions of a city or country which are pervaded by a healthful religious influence. Every

rational parent knows that his dependent children have a higher nature to feed and nourish, than merely the animal ; and if they do not know this, they are truly in need of an influence which will impress them with the fact, so that when they buy a home for their dear ones they may duly consider what kind of moral atmosphere is to surround it. The pure morality of a place allures a better class of citizens, and in this way reacts to increase still more the value of property. This better class of citizens improves still the state of society, and hence the upward progress is accelerated.

When this view is taken of territory as the grand area of probation, with reference to the life to come, piety appears in its highest value as enriching it. When vital godliness enters directly into the foundation which is laid for the time to come, and duly exerts its formative influence on general character, it does in no small degree convert men of industry and secular enterprise into valuable auxiliaries for securing permanent treasure, where moth and rust doth not corrupt. It is when the responsible agent honors the Lord with his substance, and devotes the fruits of his increase to the spread of the gospel, that wealth appears on its grandest scale of profit. When by its consecrated use, it seems to join this life directly with the life to come, and make of the two states of being a continuous one, it is no longer "filthy lucre," but the precious gift of God, used to magnify the goodness of the giver. Territory under the prevailing influence of impiety, bears no comparison in value, with territory hallowed with piety and maturing the peaceable fruits of righteousness; for the revenue of each to the grand Proprietor must determine their relative value.

The piety of a community, while it works and imparts the richest value to all things temporary, at the same time builds across the river of death and secures a treasure-house on high, while the impious man can carry over nothing but sin, and the influence of this he would gladly leave behind. When the godly man leaves the world, he is going directly to his chief possessions, never more to be separated from what he holds most dear; while the impious man leaves behind all that he has labored for, and all that he loves; and no power in the universe will ever again put him in possession of his idols. Whereas, foundations laid on principles of piety will never be destroyed. The material forms and conventional fabrics will be dissolved and pass away. But these are only temporary, leading to that more substantial goodness and excellence, which, when once established, rest on the power of God himself, and defy all change. No definite ability constitutes the value of acres and states peopled with human beings who are animated by such a spirit. With this view, let any one contemplate the almost boundless territory, now little better than a moral wilderness, which is yet to be

enriched or impoverished by the moral character and influence of those who shall possess them, and the heart gushes with unutterable desire, that this raw material for future republics may speedily be secured to the kingdom of Christ. Surely all those whom Providence has appointed to lay the foundations of many generations, cannot but expend their utmost energies to take possession of the land and consecrate it to Christ and the church.

With such a work in prospect, any hope of a school of the prophets, with advanced facilities for entering the field and promising an increased number of laborers, is cherished with an intensity which no other could impart. Over all these vast plains where population is spreading almost with the rapidity of the morning light, there need be speedily erected churches as moral light-houses to concentrate and then diffuse the influence of the Sabbath day, and to shed on the people the sweet and transforming power of the gospel. These, on the wastes of habitual space must be set up before the character of the people is formed into a fixed provincial infidelity, else our most sanguine hopes must perish in disappointment. It is not enough that we have in our cities and large towns, many strongholds and fortified places for Zion. The value of these, indeed, can scarcely be overrated; and the best doctor of divinity in the best of them, is none too good to occupy the most inconsiderable of these high places. But while the church ought to do these things, there are other things of far greater importance which should not be left undone.

The gospel, both in its spirit and object, is diffusive; and its professors should be eminently such in their efforts to do the will of their Master. The high priest at Jerusalem said, *"Come up all ye tribes round about, and worship on this Zion."* But Christ, taking the same platform in his last commandment, said, *"Go ye into all the world and preach the gospel to every creature."* Both were adapted to their respective dispensations. The last commandment, however, is the one which reaches to our day, and the mission is not fulfilled in a City or State until the gospel is spread through all the ramifications of society.

The tendency to centralization in civil affairs is justly regarded as one of the dangerous elements of the State. But centralization in matters of religion is still more dangerous. History is filled with monuments of its folly, and the dearth it has ever brought upon the spirit of piety is too deep to be forgotten. Where a central organ is unduly tampered with a surfeit or nutrition, the extremities must remain lean and impoverished; and this is a morbid state of any system. Again, when we consider the cardinal fact, that the rich and the poor, and to a great extent, the city and the country, extensively change places every second or third generation, the

children of the wealthy degenerating, because not obliged to develop themselves by personal effort, and the children of the poorer classes rising in the opposite scale, because necessity is the natural parent of enterprise; how important that all should be born under gospel influences and grow up under its power so that when the revolutions of Providence shall bring the obscure up into notice and give them the reins of influence, they may have the spirit of the gospel pervading their hearts and regulating their conduct. Under a government like ours, where the rulers and chief men come from every department of society, there is no safety but in educating and evangelizing all the people.

The maturity of such a work must arise from small beginnings, distributed through many places, and self-denial on the part of the laborers must enter largely into the enterprise. It is no more to be anticipated that churches, strong and independent, will spring up in the destitute portions of this country, than that a child will be born with the strength and maturity of manhood; and, ordinarily, it is as unreasonable to wait for the instantaneous advent of such a church, as it is to anticipate such a birth in the physical world. Such delay amounts to waiting for destitution to supply abundance. Feebleness is the law of natural birth, and the spiritual follows this natural order with hardly any exceptions. Hence, the initial work of a good minister at the West, is, emphatically, not to find a *good place*, but to *make one*; and unless the field can be supplied in some good measure, with laborers who will be content to lay foundations with scanty materials, and not seek to build upon the broad foundations which other men have laid, large portions of the moral wilderness must remain as they are. Any "school of the prophets," therefore, which will qualify men in larger numbers to enter such a field, and labor to supply its existing wants, will be recognized as a bright star of hope, worthy the announcement of heralds from the skies; for it would be the harbinger of glad tidings of great joy to many people.

HISTORICAL SKETCH OF THE EDWARDS CONGREGATIONAL
CHURCH, LOCATED AT FIRST ON DESPLAINES
STREET, BETWEEN JACKSON AND
VAN BUREN STREET.

This church was organized by an Ecclesiastical Council in the summer of 1854. Rev. W. A. Nichols, the pioneer mover in the enterprise, built a chapel which at first was twenty-five feet by fifty-five and furnished it with cushioned settees and a bell. Mr. Nichols labored with the church during the first three years after its organization until the spring of 1857. The originator of the enter-

prise leased a lot of ground and paid for the construction of the Chapel and furniture except the communion service, which was a gift of W. H. Stoddard, Esq. of Northampton, Mass. When the chapel was ready for use, the first religious service in it was its dedication. On this occasion the audience room was filled to its utmost capacity. The dedicatory discourse was founded on a clause of Isaiah 58:12. "Thou shalt raise up the foundations of many generations." Rev. J. C. Holbrook offered the prayer of dedication. Rev. W. H. Eggleston with others, took part in the dedication. The discourse delivered on the occasion was published in the *New Englander*; and Rev. J. P. Clark, secretary of the Massachusetts Home Missionary Society, published an edition of the discourse in pamphlet form for home missionary purposes. The district surrounding the chapel was sparsely populated, and that part of the city south and west, beyond Van Buren street, was mainly unbroken ground. At that time the population of Chicago was 60,000. The inhabitants in the neighborhood had recently migrated from various places and from foreign countries, to find in Chicago better homes than they had left; and if some of them did not leave better homes than they found in Chicago, they had good reasons for trying their fortunes elsewhere. Some who united in the enterprise with considerable enthusiasm were quite as willing to be leaders as to be led. There was from the outset, a fair showing in the Sabbath-School, while the adult congregation did not increase so rapidly. There was a general tendency among those who could best help, to seek better facilities for themselves. The enterprise became increasingly prosperous as time advanced. On the second year of the enterprise, the proprietor of the church property conveyed it to a religious society, and at the close of the third year, left the enterprise with those who had learned to work together. There was no general revival of religion during these years, but a general sprinkling in of membership.

Rev. W. C. Foster of Massachusetts succeeded as stated supply, with a proposed salary of \$1,500 annually. The citizens of the west side had become more interested in the enterprise than at first, and a number of younger men, most of them without families; came to the support of the enterprise with a better knowledge of the work and with more efficiency in it. During Mr. Foster's administration the congregation had come to fill the chapel, so that it was cut through longitudinally, and the two sides being set apart, it was made wider, and hence, more capacious. During Mr. Foster's administration the chapel was removed from Desplaines street and placed on the northwest corner of Blue Island avenue and Harrison street. Here the congregation so much increased that the edifice was bisected transversely, and the ends being set apart, the inter-

mediate space was filled up so that it became an edifice of considerable size. Here the Society purchased a lot as the site of the Church. This lot is now valued at \$100,000. Rev. Jeremiah Porter supplied with ministerial service for a time at this locality. At the close of Rev. Mr. Porter's services, or somewhat later, a proposition was made to the Third Presbyterian Church, or to the Presbyterians generally, to assume the responsibility of the Edwards Church enterprise. The proposition was accepted and the Rev. A. L. Brooks, who had been pastor of the Third Presbyterian Church, at an earlier day, was employed to supply for some time. Perhaps the enterprise sustained the relation of a mission of the Third Presbyterian Church, the Rev. J. W. Larrimore succeeded Rev. A. L. Brooks. Rev. Mr. McLeish succeeded Mr. Larrimore. During the pastorate of Mr. McLeish the property on the corner of Blue Island Ave. and Harrison St. was exchanged for the Freewill Baptist Church and site on the southwest corner of Jackson and Peoria Streets. By this exchange the religious society became considerably involved, and a debt was accumulated which was never paid. At length the Third Presbyterian Church paid the mortgage and continued to run it for some time as a mission church. Finally the church paid up the mortgage and assumed the responsibility of an independent church, when it was recognized as the Westminster Presbyterian Church. Rev. D. J. Burrell was pastor two years. Rev. Mr. Barrett was successor to Mr. Burrell. Rev. E. C. Coyle followed Mr. Barrett and was succeeded by Rev. Charles S. Hoyt. The last pastor up to the present date, was the Rev. J. F. Brobst. The church at this date is without a pastor and out of debt with a membership of about 175.

It is thirty-seven years since the organization of the Edwards Congregational Church on Desplaines Street. Its history as here given is with substantial correctness. It has had a severe struggle for existence during the many changes through which it has passed—has changed its denominational colors, but is still a church of Christ with a fair prospect of surviving. The originator of the enterprise expended on it some five or six thousand dollars over and above all receipts during the first three years of its existence.

HISTORICAL SKETCH OF THE SALEM CONGREGATIONAL CHURCH IN CHICAGO.

This church was situated on the northeast corner of Thirtieth Street and Lake View Avenue. There had been a temporary supply of Sabbath service for several years. The church was organized April 30th, 1857, by the usual methods of Congregationalism. The original members of the church were twenty. Mr.

Samuel Brooks was subsequently elected deacon. At a meeting of the Salem Church, March 5, 1857, measures were taken to secure a resident minister, and it was resolved to raise such a sum as would eventually amount to \$1,200 annually. Rev. W. A. Nichols was invited to become resident minister. October 12, 1857, the church united with the Chicago Association. Pursuant to letters missive Mr. Nichols was installed by an Ecclesiastical Council, October 19th as pastor of the Salem Church, and labored with it first and last seven years, a portion of this time officiating at a third service after preaching twice in the Edwards Church.

April 13, 1863, Mr. Nichols tendered his resignation which was accepted. During his ministerial services in the church in the winter of 1858, there was quite a revival when some fourteen or fifteen united with the church, and occasionally some at other times. May 25th, 1863, an invitation was extended to Rev. S. S. Smith to become stated supply for one year. March 26th, 1866, a resolution was discussed contemplating the installation of a pastor, as it was believed that only such pastoral labor as an installed pastor would perform, would supply the wants of the church, and it was voted that after the expiration of the current year, it would be the duty of the church to install a pastor. The thanks of the church were voted to Mr. Smith for the able manner in which he had filled the pulpit, as also the church's esteem for him as a neighbor, etc. At this meeting it was voted to amend the by-laws of the church touching the election of Deacon. Up to this time the church had enjoyed but one deacon, and this was the same individual from year to year.

April 10, 1866, at a regular meeting it was voted that when a member of the church be elected to the office of deacon, the length of time for which the person should serve should be specified. A motion was then put to ascertain whether the church would have more than one deacon. Said motion was lost. About this time an Ecclesiastical Council was convened to consider certain difficulties in the church. As a result of this council, it was reported that in the opinion of the council, the troubles of this church had grown out of unconstitutional rules adopted at the formation of the church, by which a two-thirds vote became requisite to elect or dismiss any officer in the church. At this time some salutary advice was given by the council, which was faithfully followed, and the simple rule of electing by a majority was adopted.

At the business meeting held on June 13th, 1866, a prominent member of the church presented the request that "we, the undersigned members of the Salem Church, respectfully ask for letters of dismissal from the Salem Church with the intention of uniting with neighboring Christians in the formation of a Presbyterian

Church." The individuals making this request gave as a reason their belief that they could better serve the cause of Christ by leaving the Salem Church than by staying with it, and expressed the hope that the Salem Church would continue to prosper.

July 7, 1867, at a business meeting it was voted that the church extend a call to the Rev. E. B. Thomas, to become their pastor.

April 6, 1868, at a regular meeting, the Rev. C. B. Thomas in the chair, a preamble and resolution was offered and voted, with a desire to promote the cause of Christ, that a new Congregational Church be formed in this vicinity. The Clerk of the Church was instructed to issue letters to such members of the Salem Church as desired them, for membership in the new church, when such church should be formed. This proposition was unanimously adopted. It appears that the Rev. C. B. Thomas, encouraged by promises of outside help, was leader in the movement for a new church through the extinction of the original. The Salem Church had developed a membership of considerable size. Recent settlers who desired a church home in the neighborhood evidently believed that a new organization would be more hopeful; but as the new organization retained the former members of the Salem Church, the sequel showed that there was no real advance.

Rev. James White succeeded Rev. C. B. Thomas in the pastoral office. He seems to have been a popular man at the outset of his labors, and had the best intentions to make a success of this last turn of affairs. A new church was built one-fourth of a mile west of the old one, on 39th Street. A part of those who went into the new enterprise, after some time went into the new church building. Subsequently, these for the most part, united with the South Church. The new enterprise on 39th Street struggled on a few years inadequate to their undertaking, sold out an encumbered church building to another denomination, and dispersed to other churches, either Presbyterian or Congregational, as convenience or inclination led.

Rev. C. B. Thomas had one interesting revival in the original Salem Church during his pastorate in it., and for much of the time there was a good congregation considering the population at that time. A lack of cordial unanimity seems to have been the cause of failure.

HISTORICAL SKETCH OF CONGREGATIONAL CHURCH IN DOVER, ILL.,

BY REV. ROGER M. SARGENT.

March 24, 1838, Rev. Lucian Farnham, of Princeton, acceded to the request of *nine* members of Princeton church, residing in Dover, and organized them into a church. The exercises were held in the house of Mr. Joseph H. Brigham, on the border of the prairie and timber, but the village of Dover grew up east of that place, and services were held in a store, afterwards in a school-house, as soon as one was built, till 1849, when the brick church edifice was erected and occupied some time before it was finished. It was dedicated November 7, 1850, with exercises as follows: Invocation and reading scriptures, Rev. A. Donaldson; Prayer, Rev. S. G. Wright, of Toulon; Sermon, 1 Cor., 1:21, Rev. Owen Lovejoy, of Princeton; Dedicatory Prayer, Rev. A. Nichols, of Dover.

The building was well built and has been in constant use ever since, with occasional repairs. In 1889-90 it was remodelled and fully repaired and refurnished at expense of \$1,000, and rededicated March 23, 1890, with sermon by Rev. R. M. Sargent; Isa. 60, 13.

The fortieth anniversary was pleasantly observed March 24, 1878, and the jubilee (fiftieth) with all-day services, and sermon on Sabbath following.

(See full report in Bureau Co. Republican, April 19, 1888).

The pastors have been as follows:

Rev. Asa Donaldson,	-	-	-	-	-	1839-46.
" Annin Nichols,	-	-	-	-	-	1846-49.
" Allan Clark,	-	-	-	-	-	1850.
" E. G. Smith, (installed Nov. 7, 1850),	-	-	-	-	-	1850-59.
" Flavel G. Bascom, D.D.,	-	-	-	-	-	1857-64.
" S. G. Wright,	-	-	-	-	-	1864-66.
" Otis F. Curtis,	-	-	-	-	-	1867-74.
" W. T. Blenkarn,	-	-	-	-	-	1874-77.
" M. F. Howie,	-	-	-	-	-	1877-78.
" W. E. Holyoke,	-	-	-	-	-	1878-79.
" Albert Ethridge,	-	-	-	-	-	1880.
" Israel Brown,	-	-	-	-	-	1881-87.
" Roger M. Sargent,	-	-	-	-	-	Feb. 24. 1888-91.

Rev. Dr. Bascom's salary was \$1,000, the others have been less, but reasonably liberal.

The membership increased from the original nine by additions, till in 1876 it was reported as 126, but since has been gradually decreasing by deaths, emigrations and dismissions. Revivals were

enjoyed, specially in 1841, 1851, 1857-8, and some other years, but accessions were gradually made mostly under usual means. In 1856 the church at Malden was formed, mostly by members from Dover, as the railroad drew people to that village. The whole number reported as having been received during the first fifty years was 461, 277 by letters, 175 by confession. Eleven who have been members of this church have entered the ministry; most of them sons of pastors; one son of a deacon. Several women have also been engaged in Christ's service in various capacities. Quite a number of former members have been superintendents of Sunday schools and active workers in churches in the west, deacons and other officers.

A Sabbath school was started in a store and has been faithfully sustained through all the years of the church. Mr. Delano originated the school and was first superintendent, followed in that office by Dea. Nichols, Edson Belden, C. A. Hubbard, Increase Hoyt and his sons, Jonathan and Elias, G. Field, L. Page, A. Dunbar, C. Carter, S. T. Brigham and H. G. Wells. The deacons have been, Sylvester Brigham, Isaac Delano, R. A. Seeper, Geo. Wells, Asahel Wood, T. W. Nichols, Jonathan Hoyt and A. Dunbar. The benevolences have been many and various to all our denominational societies and for some special objects. During twenty years, from 1868 to 1888, \$6,072.27 were acknowledged. In three years, 1888-91, benevolent contributions amounted to \$1,408, of which \$608 were for Home Missions. Women's societies, prayer meetings, Y. P. S. C. E. and other institutions have been constantly sustained.

SKETCH OF WOODBURN, (MACOUPIN CO.,) ILL., CHURCH.

BY REV. R. M. SARGENT, 1895.

Rev. Robert Blake came from Piermont, New Hampshire, and was preaching in this village in 1873, and after several preliminary efforts, the Congregational church was organized *March 25, 1838*, with forty members. As several of them resided in Bunker Hill, three miles distant, January 31st, 1840, the name was changed to "The Congregational Church of Woodburn and Bunker Hill." But September 13th, 1842, the churches became independent of each other, and Woodburn resumed its original basis. But the change has caused different dates to be assigned as the time of its formation. The plan of union with the presbyterians then prevailed and some of its pastors were also connected with presbytery, and hence it was sometimes enrolled as of that denomination, but its records show it to have been Congregational all the time.

The place was on a prairie, on one of the main-traveled roads, and hence was busy and prosperous. But the building of railroads passing east and west of it drew away population and prevented growth of the church. The following *ministers* have supplied the pulpit:

Rev. Robert Blake, March, 1837, to March, 21, 1842, when he died and was buried here.

- " J. S. Graves, - - - - - August, 1842 to 1844.
- " Geo. Spaulding, - - - - - May, 1847, to March, 1852.
- " Donatus Merrill, - 1852 and 1853, died and buried here.
- " Chas. B. Barton, - - - - - October, 1853, to May, 1864.
- " Gideon C. Clark, - - - - - May, 1864, to July, 1869.
- " Enoch Noyes Bartlett, - - - - - October, 1869, to 1874.
- " George Macardle, - - - - - 1875 to 1876.
- " Chas. Slater, - - - - - 1876 " 1879.
- " Calvin Selden, - - - - - 1881.
- " Frederick H. Smith, - - - - - 1882 " 1886.
- " Chas. Slater, - - - - - 1887 " 1892.
- " Joseph Herbert, - - - - - 1893 " October, 1895.
- " Roger M. Sargent, - - - - - December, 1894, to May, 1895.

The salary has been less than \$800, only two years reaching that sum. No records appear of any ministers having originated from this church, perhaps from the fact that sufficient inducement was not given to encourage any young men to enter the ministry. Several teachers, as Lucy Larcom and others, have taught here and

gone forth to teaching. Miss Sturges, daughter of Missionary Sturges, niece of Deacon Sturges of this church, who became the wife of Rev. M. A. Crawford, missionary to Guadalajara, Mexico, was for a time a member of this church. A private school was maintained for some years by a member of this church with good advantage.

MEMBERSHIP.

The original forty received several additions, but in 1842 the numbers were diminished by the separate formation of the church in Bunker Hill. There are no records of the number of members each year, till the Congregational Year Book commenced collecting them.

In 1854 there were reported.....	37
“ 1856 “ “ “	82
“ 1857 “ “ “	58

It is not easy to account for the variations, but they were between these numbers till

In 1873 there were reported.....	84
“ 1875 “ “ “	119

which was the largest reported, but very soon fell off till in 1877 it was 98, and from that it rose and fell till in 1894 it was 80, and is smaller now. Emigration has taken away many, and the deaths have not been much more than supplied by additions by confession, as population of the town decreases. Revivals have been enjoyed at various times, but additions have often been made by the usual means of grace.

The church has faithfully maintained its services and prayer-meetings and Sabbath-school at home and several years in school houses.

A Sabbath-school was started from the first origin of the church and has been constantly maintained with faithful officers and teachers. For some years two Sabbath-schools were held in school houses some miles from the village in the afternoon, with frequent preaching by the pastors, but by reason of a less number of families and children they have been discontinued.

In 1861 the numbers reported in all the three Sabbath schools were 161, but two years later fell to 90, and by discontinuance of the branch schools, and diminution of population, in 1894 the report gave only 64. Still those remaining here need the means of grace, of religious instruction and salvation. The benevolences of the church are only in part reported, but have ever been observed. The year-book commenced reporting them in 1878, and credited this church with \$56.30 for that year. They have varied since from that sum, or less, up to \$573 in 1892, which was exceptionally large. Besides many other contributions have been made to all our Congregational Benevolent Societies.

Ladies' Aid Society, Mission Band, Y. P. S. C. E. and other societies have been useful and continue. The church belonged to Morgan Conference, then to Southern Association and now to Springfield Association. It has enjoyed fellowship meetings and other special meetings at various times. The meetings were at first held in private houses, and the school-house, then in the Baptist meeting house, till in 1853 a plain, neat brick MEETING HOUSE was erected, costing, with improvements afterwards made, about \$2,000. Aid was received from the Albany Fund of \$250, which has been more than repaid by contributions to the Congregational Union of \$349. A parsonage was obtained, enlarged and improved, and was valued at about \$1,275. It is a wooden-house of eight rooms, a good garden attached and a small stable. The society is free from debt and offers a field of usefulness.

PAPER READ AT THE SEMI-CENTENNIAL ANNIVERSARY OF THE ORGANIZATION OF THE LAMOILLE, ILL, CONGREGATIONAL CHURCH,

BY DEACON R. B. FRARY, CLERK.

This church was organized May 12, 1840, by Rev. Owen Lovejoy, of Princeton, Ill. The place of meeting was in a log house then occupied by Mr. Timothy Edwards, located on section No. 12, the farm now owned by Mr. Elisha Allen. The following were the original members, viz.: Zenas Church, Benjamin Mather, David Wells, Timothy Edwards, A. N. Brown, David Loyd, Lyman Eastman, Mrs. Juliana Church, Mrs. Catherine Edwards, Mrs. Margaret Eastman, Mrs. Maria Clapp, Mrs. Francis Dodge and Miss Hannah Dodge. Of these members three are known to be living, but only Mrs. Clapp is at this time a member of this church. There have been added since its organization, on profession, 138, three of whom have gone into the ministry; by letter, 134. The membership has been reduced by dismissions, removals and death so that its present membership is 73,—7 of them absentees. Owing to the imperfect manner in which the records were kept for the first ten years it is not possible to fix definitely the length of time the several ministers officiated. The Revs. John Morrill, John Cross, — Adams and Wm. Porter are among those officiating previous to 1849. In November of this year Rev. L. E. Sykes was invited and remained as pastor until June, 1851, when Home Missionary aid was withdrawn through the recommendation of Rev. Mr. Kent, the then agent for this society for the north-west, supposed to be wholly on account of the anti-slavery views of Bro. Sykes. This was a sore grievance to the church, as it was thoroughly anti-slavery, as might be inferred by the following resolution, which was one of the seven passed by the church in February, 1844.

“Resolved, in view of these responsibilities—referring to the first resolution—we feel ourselves bound, as a part of Christ's visible church, to declare that the system of American slavery constitutes—in practice—the sum of all crime and incurs more guilt—at present—than the sins of barbarous nations, and that all countenance given by apologizing or upholding, is aiding and abetting the same.”

Rev. Geo. B. Hubbard served as pastor from July, 1851, to September 20, 1854, was succeeded by Rev. Eben Coleman, who continued until May, 1858, followed by Revs. Henry M. Swift and C. M. Barnes, each one year. Rev. Albert Ethridge served for a time

as temporary supply until September, 1860, when Rev. Darius Gore was employed as pastor for one year and continued in that capacity until June, 1869, a term of nine years, during which time he rendered very efficient service, not only as a pastor but in building the house of worship that was burned and also in re-building in 1867. After a few months supply from the Chicago Seminary, Rev. Thos. Lightbody was his successor, continuing until June 19, 1871. He was accidentally thrown from his buggy and so badly injured that he died on the 18th of the following July from cerebro-spinal concussion and other injuries. The pastors of the Association supplied the pulpit so that the church continued his salary for the benefit of his family until September, 1871. Through the agency of Rev. W. G. Dickinson a temporary supply was secured from the Seminary through the winter of 1871-2. Mr. Mahlon Willet, of Chicago Seminary, supplied through the summer of 1872 and until the close of the term in May, 1873. He then accepted a call to settle and was ordained and installed June 4, 1873, and though blessed in his labors as no former pastor had been, he became filled with a missionary spirit, and very unexpectedly resigned, and in March, 1874, a council was called and his dismissal recommended. But the severing of his connection was one of the severest trials in all our experience, as it occurred in the midst of one of the most extensive revivals in the history of the church, and but for the timely assistance of Bros. Clapp and Dickinson much of the good results would have been lost. After this the church was variously supplied until October, 1874, when Rev. L. F. Bickford came to its relief and his services were secured. But in consequence of the subsequent death of his wife and the enfeebled state of his health he closed his labors in June, 1875, and went to Europe. But on his return in December following, his services were again obtained, continuing until January, 1877, when he closed his labors that he might take a long contemplated course of study in the divinity department at Yale college. The church was temporarily supplied until April 21, 1877, when Rev. N. L. Burton, a graduate of the Chicago Theological Seminary, accepted a call and was ordained June 19, 1877, continuing his pastorate until November 26, 1881, at which time he tendered his resignation, which, by advice of a council, was accepted. At this time the M. E. church was about to rebuild and our church was unanimous in extending an invitation to their pastor and people to meet with us for the time being and to be responsible for one-half of his salary. This arrangement was continued until December, 1882, when Rev. W. H. Smith supplied until February, 1884. The church had supply from the seminary until May 12, 1884, when Rev. E. H. Byrons was employed, remaining with us until August, 1885, at which time he closed his labors to take a last course in the semin-

ary. In December, 1885, Rev. Samuel Eveland became our pastor, remaining until November, 1887. November 20, 1887, Rev. J. H. Henderson supplied the pulpit so acceptably that the trustees employed him to preach at a salary of \$850 and parsonage per year, which action was approved by the church, January 7, 1888. He continued his labors with the church until February 9, 1890, when he tendered his resignation to accept a call to a larger field of usefulness in Marshalltown, Iowa. At this time Rev. F. D. Randall, a graduate of the Chicago Theological Seminary, was employed and is still our pastor. Previous to 1850 the church had no regular place of worship, holding its meetings in private houses, carpenter shops, etc. After a hard struggle it succeeded in erecting a brick house of worship, 24 x 36 feet, at a cost of near \$2,000, the basement of which was used for school purposes for nearly eight years. This house, though small, served the church well until in 1864 a new house was built, 36 x 50 feet, at a cost of \$5,500, on two lots donated by Sam'l Hills, Esq., fronting the public square on the north. February 10, 1867, the following memorandum was made on the records of the church; "This morning, after the ringing of the first bell and before that of the second, the house of worship of this church caught fire from the east flue and was burned to the foundation." This was a severe blow to the church and one that would tend to dishearten such a weak and feeble church as this felt itself to be. But trusting God's promises and feeling encouraged by the fact of having a \$3,000 policy in the "Never failing Ætna," the church considered it a duty to rebuild, and at a church meeting held next day after the fire it was voted to immediately take the necessary steps, which resulted in the erecting of our present house of worship, 36 x 68 feet, at a cost of \$9,000. It was formally dedicated to the service of God on the 5th of December of the same year. Dedication sermon by Rev. J. E. Roy of Chicago. Revs. Bascom, Wells and others taking part in the services; at which time \$2,511 were pledged, which, with the \$500 given by the Congregational Union, covered the entire cost of the church. In connection with the church, the Ladies' Mite Society was organized, January 14, 1876, for the special purpose at that time of making repairs on the church, also for raising money for benevolent purposes. The society held festivals, socials, entertainments, and for several years have prepared dinner in the lecture room of the church on election days. In regard to the work done, the church has been sealed overhead, papered twice, carpeted, painted outside, provided furnaces and stoves, carried \$1,000 insurance, and for several years past have paid \$50 or more towards the minister's salary, besides doing something towards outside benevolence. Since the society was organized in 1876 to March, 1888, the receipts and expenditures

have amounted to \$1,062. The society was then reorganized and took the name of "The Ladies' Literary and Social Circle," and to this date has received and expended in the various lines of work heretofore mentioned, \$427.61, making a total expenditure of \$1,489.61, with a balance of about \$60 in the treasury.

We have thus briefly sketched the work of the church for the 50 years of its existence, and while we feel that God's dealings with us have been mysterious, and that seemingly there have been many obstacles thrown in our way of progress in building up a large and prosperous church, and in leading men from sin to righteousness, thus accomplishing the great work of the church on earth, we still have a consciousness of having, by the grace of God, done what we could to further His cause and to maintain the position to which God in His providence has called us.

APPENDIX.

The Librarian reports the following list of books, pamphlets and manuscripts presented to the society.

Bound volumes by Rev. G. S. F. Savage, D. D. Minutes Illinois State Association, 3 vols. complete; Catalogues of Chicago Theological Seminary and Reports of Triennial Conventions and Inaugural Addresses, 3 vols. complete; Minutes of Congregational National Councils, 4 vols.; History Chicago Theological Seminary; Church Historical Papers and Addresses; Beloit College Codx for 1890, 1892 and 1895; Centennial Papers, General Conference of Conn., 1876; Congregational Year Book, 1856.

Life and Times, Rev. Asa Turner, Jr.

Biography Rev. Truman M. Post, D. D.

“ Rev. Constance L. Goodell, D. D.

“ Rev. Charles D. Helmer.

“ Rev. James Powell.

“ Rev. Israel E. Dwinell, D. D.

“ Caleb F. Gates, Esq.

Memorial Col. C. G. Hammond.

“ Philo Carpenter, Esq.

Memoir and Addresses, Pres. E. A. Tanner, D. D.

“ Gurdon S. Hubbard.

“ Judge Samuel D. Lockwood.

The Iowa Band.

Jubilee Memorial Wisconsin General Convention.

Semi-Centennial Congregational Church, Madison, Wis.

“ “ Illinois General Association.

The Sceptical Era, by Rev. T. M. Post, D. D.

Success of Evil, by Rev. A. S. Kedzie.

Eschol, by Rev. S. J. Humphrey, D. D.

Manual of Preaching, by Pres. F. W. Fisk, D. D.

A New Catechism, by Prof. J. T. Hyde, D. D.

Honor thy Father, by Rev. W. W. Patton, D. D.

Regeneration, by Rev. G. N. Boardman, D. D.

Natural Theology, “ “ “

D. L. Moody and his work.

Congregationalism in Minnesota, 1857 to 1891.

First fifty years of Michigan Congregational Churches.

Also, un-bound books and pamphlets.

Congregational Year-Book, 1880 to 1895.

Minutes Western Congregational Convention, 1846.

Minutes National Council, 1892.

Fiftieth Anniversary Congregational Church, Jacksonville, Ill.

" " " " Princeton, Ill.

" " " " Moline, Ill.

Historical Sketch Fox River Association.

Fifty years, by Rev. J. W. Hough.

Sermons, by Rev. Drs. F. A. Noble, E. F. Williams and C. L. Morgan.

Memorial Rev. F. Bascom, D. D.

" President A. L. Chapin, D. D.

Inaugural Address, Prof. R. A. Jernberg.

" " Prof. W. B. Chamberlin.

The following have been sent to the Secretary:

Reports of Associations of Missouri (1890, 1891), and Alabama (1892); Constitution of Y. P. S. C. E., Jacksonville, Ill.; Manual First Presbyterian Church, Chicago, (1884), with Historical Sketch; Memorial Address by Rev. D. R. Breed on Rev. T. H. Skinner; Manual of "Congregationalel Pilger Gemeinde," Chicago; Papers of Ohio Church Hist. So., vol. 1.; Sermons, by Rev. J. H. Barrows, Rev. J. A. Adams, Rev. C. L. Morgan, Rev. S. J. McPherson, Rev. G. W. Phillips, Rev. E. K. Alden, and Rev. B. Carradine; Inaugural Lecture on "The Poetry of the Apocalypse," by Prof. G. H. Gilbert; A Catechism on Chicago Theological Seminary; two pamphlets, by Prof. P. C. Trandberg; Manual of Third Presbyterian Church Chicago (1889); Essays on Bohemians, by F. W. Kelsey, Rev. E. F. Williams and Prof. H. M. Scott; Essays, by Rev. F. McCarthy, Rev. R. W. Purdue, on "Congl. in S. Ill." Rev. W. B. Williams, State and Education;—Rev. C. Caverno—Divorce in Ill.—Prof. M. S. Terry—Scope of Dogmatics—Prof. F. Brown—Church Unity—Rev. J. P. Preston—On Baptism—Rev. H. L. Hammond—The Apostles Creed.—and "Zion"—J. H. Kennedy—Book of Mormon—Rev. W. B. Williams—Olivet College—Fifty Years of Congregationalism in Illinois; Annual Reports of Chicago Bible Society (1891), Bureau of Justice (1889); Kansas H. M. Society (1889); Seventh Day Baptists (1890); Second Baptist Church, Chicago (1893); The American Board (1890); Various Western College Papers; Report of Wheaton Council, 1828; Newberry Library, 1888; German Congl. Association of Nebraska; Universal Benevolent Society (1879); American Student Missionary Uprising, by J. R. Mott, 1889.

Received from Rev. Joseph E. Roy, D. D., accounts of twenty-two Church Anniversaries.

Reports of the College Society.

Accounts of College Anniversaries.

Biography of Rev. John M. Peck, 1817-1857.

Congregational Churches of Wisconsin.

Memoir of Rev. J. W. Pickett.

Rev: S. C. McDaniels' Origin and History of the Congregational Methodist Church.

Also unbound or manuscript.

Fifty Church Manuals.

Semi-Centennial Sycamore Congregational Church and history of the Church.

Reminiscences of Canton Congregational Church and Memorial of Deceased Members.

From Rev. J. M. Williams, D. D.

An Essay on Congregational Church Polity.

Manuscript history of first Quarter-Century Chicago Association, From President Charles A. Blanchard.

Bound Volume, Sermon's and Addresses of President Johnathan Blanchard, with portrait.

Volume of Educational Papers, by President C. A. Blanchard.

From H. W. Hubbard, Esq.

Semi-Centennial First Congregational Church, Elgin, Ill.









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